1852.

CHERRY PECTORAL,
...s, Colds, Hoarseness, Bronchitis, Whoop-
...roup, Asthma and Consumption.
...us medicines extant and some of them
...e cure of pulmonary complaints, nothing
...which could compare in its effects with
...hers cure sometimes, but at all times and
...ungs and throat where medicine can give
It is pleasant to take, and perfectly safe
...e directions. We do not advertise for the
...who have tried it, but for those who have
...ave known its value will not be without
...use they are secure from the dangerous
...hs and Colds, which neglected, ripen into
...Massachusetts Institute was awarded to
...he Board of Judges in September, 1847,
...e three great Institutes of Art, in this
...dom of the Ohio Institute at Cincinnati
Cherry Pectoral, by their government, in
...raordinary excellence and usefulness in
...he lungs and throat.
...opinion founded on the long experience
...tion of the part and city of
St. Johns, May 8, 1851.
...ve years' trial of your "Cherry Pectoral"
...roven what I foresaw from its composition
...eradicate and cure the coughs and colds
...ction are peculiarly liable.
...as not yet been discovered, nor do I know
...r can be made for the distempers of the
J. J. BUTTON, M.D., F.R.S.
...one on a rooted constitution, not only in
...t a thousand more!
Sudbury, Jan. 24, 1851.
...month of July last I was attacked by a vio-
...mines of California. I returned to Sac
...receiving benefit from a change of climate
...sea, revived, but was followed by a severe
...oreness. I finally started for home, but
...om the voyage. My cough continued to
...n I arrived in New York. I was at once
...ces as a victim of consumption. I must
...sufficient reason to doubt what my friends
...time I commenced taking your truly in-
...th little expectation of deriving any ben-
...m would not receive these lines did I not
...state to the afflicted, through you, that
...ce of eight months, is fully restored. I
...e of your "Cherry Pectoral."
WILLIAM W. SMITH.
...ce and from such men, no stronger proof
...es it be from its effects upon trial.
JAMES C. AYER,
Practical Chemist, Lowell, Mass.
...y A. B. & D. Sands, Fulton and William-
...ing, 192 Broadway; Mrs. Hays, Brooklyn,
...nerally throughout the country. 161-3m

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...linder Napier Press, bed 30x51, in first-rate
...ms Press, 26x40, and a single Napier Tay-
...scriber for further information.
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...THE COST OF IMPORTATION. ☞
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...Ladies will find many desirable, as well as
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...SQUARE SHAWLS, OF ALL KINDS,
...State, Scotch Plaid, Cashmere, Broche, &c.
...D VELVET PARISIAN CLOAKS,
...han any lady can buy the material.
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...Black, Green, Maroon, Purple, &c. &c., at
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...le shade and color, very cheap.
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...warranted fast colors, 6d. a yard.
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...AND UMBRELLAS! GLOVES!
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...ED HANDKERCHIEFS, COLLARS,
...ety of articles which it is impossible to enu-
...tisement, but which the Ladies will find de-
...es which will be sure to please them. A
...
...D NO VARIATION IN PRICES. ☞
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...ordinary and inexplicable phenomena that
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...America, by whom they were kept with se-
...tion, distinct and secluded as a caste of their
...employed as Mimes and Bacchanals in their
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...and female; the latter measuring 2⅟ inches
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...ording complete and undeniable illustration
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...eatest solidity, strength, and most melodious
...rovements, together with his very extensive
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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, and JOSEPH P. THOMPSON. The immediate Editorial supervision is committed to Mr. Thompson.

The Editors will be aided, also, in their consultations by the Rev. R. S. STORRS, Jun.; who will continue to contribute to the literary and other departments of the paper, over his own signature, (S.)

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✻) are enlisted as stated contributors.

Correspondence.

For the Independent.

PARENTAL CONCERTS.

A year or two since the writer made some remarks on "Maternal Concerts," which seemed to have a benign influence on mothers in some sections of the country. "A Mother" in Westfield, Mass., Oct. 17, 1850, wrote thus to the editors of the Mother's Magazine: "I was much gratified in reading an article upon 'Maternal Concerts.' I have deeply felt the need of something of this kind, and am very grateful to my Heavenly Father for the suggestion through that beloved brother. In compliance with that suggestion, I have recommended to mothers, in this and other towns, the plan; and have found a hearty response. I think there may be such *concerts* up and down our land, in which, as far possible, mothers should *unite* in earnest believing prayer for the descent of the converting and sanctifying influences of the Holy Spirit upon our children. Shall we not take hold of the promises with renewed faith, and plead for covenant blessings? There has been a precious work of grace in this place the last year. Many youth have been subjects of renewing grace. Seventeen children from the Maternal Association have professed their faith in Christ."

The thought has occurred to me that what was there said of *Maternal* Concerts, might do good if said of *Parental* Concerts. Should *The Independent* be of the same mind, it may publish the following communication.

What I mean by *Parental Concerts* is, for the Christian parents in one neighborhood, or, if the *church be small, in the same church, to agree* upon an hour, daily, when they will, in ordinary circumstances, leave all worldly matters and spend some fifteen or twenty minutes in their closets, praying for each and all the children whose parents enter into this agreement. Where this concert embraces several families, the best way is to make a list of the children, and spread it out before the parents when they are thus praying.

The object of the concert is the conversion, sanctification, and salvation of these particular children. Parents will see, at once, that this object is of vast importance, embracing the immortal interests of never-dying souls.

As to the use of such concerts, I would observe,

1. They will bring to the minds of these parents for some minutes, at least once every day, the truth that they have immortal souls committed to their charge, whose eternal welfare depends very much on their example and instructions and prayers. Whatever may be the occupation of their minds and hands during other parts of the day, when the concert-hour arrives the gate of worldliness is at once shut down, and eternal scenes take possession of their minds; and, under ordinary circumstances, they will flee to the closet to lay the burden of their souls at the foot of the cross. As their eye runs over the list of names which demand their most fervent and importunate prayers, they cannot help feeling that theirs is a charge which might fill and almost crush an angel's heart. How will this daily concert-hour prevent stupidity, and formality, and worldliness! How will it keep before their minds the vast weight of responsibility which rests upon them, and stimulate them to active and energetic efforts for the salvation of those for whom they are daily praying!

2. This concert will not only fix in the minds of these pious parents a sense of the value of souls, but it will secure "*praying breath*" DAILY for these children of the church. Who can estimate the value of such breath? Like a cloud of incense it will rise before the mercy-seat, and, through the merits of our all-prevalent advocate, call down rich blessings on our consecrated offspring.

3. This concert leads the strong to assist in bearing the burdens of the weak. While some parents pray but little, and that feebly, for their own and others' children, other pious parents are strong in the Lord, and strong in faith, and mighty in prayer. Thus all the children, and their parents are united in this concert, are remembered and prayed for, by some parents whose faith "*wrestles* and *conquers* in prayer."

4. This concert can claim the promise that, "If two of you shall agree, as touching anything that they shall ask, *it shall be done for them*." Here are several Christian parents who agree in praying for the conversion of their respective children. Now, though the praying breath of one will not be spent in vain, yet one is more likely to faint if alone, than when supported by others. It was *united* prayer that opened Peter's prison. It was *united* prayer and praise that burst open the jail at Philippi, and loosed every man's hand. Parents may feel specially encouraged to pray for their children, when they know that other parental hearts beat in unison with theirs, and are praying for the same blessing.

Examples are not wanting where parental daily concerts have brought down a quick return of rich blessings on children, who were then remembered. A quarter of a century ago the writer was the happy witness of the good effects of such a concert. The pious parents of three families agreed to retire at 11 o'clock, A. M., each day, to pray for all the members of their respective households. Only a few weeks elapsed before several of the young people of these families were heard inquiring, "What shall we do to be saved?" Now, these parents felt new encouragement to offer unceasing and importunate prayer for their children. Like Jacob they wrestled, and like Israel they prevailed. Soon one, and then another, and another of these consecrated children were led to rejoice in the hope of the glory of God. In less than a year all the adult members of two of these families (three in one, and four in the other), came out on the Lord's side, and united with his people. Some years ago two of the brethren of the church of which the writer is now the pastor, agreed to retire to their closets at 1 o'clock, P. M. daily, to pray for their respective families. Since then, and probably in answer to those prayers, three of the children of each of these families have been hopefully converted, and united with the church.

In view of these facts and considerations, will not the pious parents, all over the land, form little parental concerts, and thus try the strength of *united prayer*, for the children whom God has entrusted to their care? Christian parents, do you feel anxious for the salvation of your children? and have you long been praying for their conversion? And is your faith too "little" to prevail? Unite your faith and your prayers with other pious parents, who are in similar circumstances, that they may cast their prayers and faith into the scale with yours, and it may preponderate in your favor. Can any *Christian* parent, who has unconverted children, neglect to make an effort to start a parental concert in his neighborhood, and still think that he has done all he can for the conversion of his children? What if the prayer-meetings in your neighborhood are neglected, and religion is in a low state, the proposed concert may have a favorable influence on religion generally, as well as on the families thus joined together in this holy enterprise. Give it a thorough trial. The salvation of the priceless souls of your dear children may depend upon it. This may be the very thing that is wanting to produce a revival, and to bring about immense good to the community. Think of it. Try it.

E. D. K.

THE TUSCARORA MISSION.

To the Editors of The Independent:

DEAR BRETHREN:—A flying visit to the Tuscarora Mission has left so pleasing an impression upon my mind that I am induced to share the enjoyment with the friends of God and the red man, by the publication of a few facts.

This mission is located in the town of Lewiston, Niagara Co., in the midst of about three hundred Indians. When the present missionary, Rev. Gilbert Rockwood, came among them, fourteen or fifteen years since, they were in a very unsettled condition. They were then bargaining their lands to the "Ogden Land Company," and subsequently made out a deed for them which was placed in the hands of a third party to be delivered up to the company whenever they should carry out the provisions of the contract. The company failed to fulfill, on their part, and the Indians commenced a suit for the recovery of their deed. After some years of litigation they were successful.

While uncertainty was clouding all their prospects during those long and anxious years, few and feeble were the motions to effort in behalf of their agricultural, intellectual, or religious interests. Doubt rested heavily upon their hearts and unnerved their hands. But since that time, *i. e.* for about two years, their affairs have worn a brighter aspect. Cheered by the prospect of a permanent home, they commenced improving their lands, setting out fruit-trees, and erecting new and more commodious buildings. Their attention has been turned, also, to public improvements, and vigorous efforts put forth in that direction. A school-house, 18 feet by 30, and a "Council-house," 22 by 30, have been built. They are now getting out timber for an addition to their school-house, preparatory to opening a boarding-school. A new religious interest has been awakened, and thirteen have been added to the church during the last year—six of them last Sabbath, and three at the communion season preceding. Still others are hoping in the Lord.

I enjoyed the privilege of spending with them the forenoon and evening of the first Sabbath in the year. As we went to their chapel in the morning, I was delighted to meet one hundred and thirty worshipers, neatly clad and of quiet deportment, gathered there to listen to the teachings of eternal truth. The congregation was very attentive, and apparently deeply interested in the simple, earnest, and instructive sermon of their missionary from the text, "Grow in grace," &c. Their music (vocal and instrumental) was peculiarly sweet. The exercises of the afternoon—the admission of young converts to the church, and the celebration of the Lord's Supper—as I was informed, were unusually impressive. In the evening the Lord's Supper was administered in the Council House, for the accommodation a lady supposed to be over one hundred years old. The closing exercises of the evening were those usual to the monthly concert. Probably 150 were present; and although the room was densely filled, and most of the communications made through an interpreter (a slow and tedious method), the audience, for fixed and solemn attention, has rarely an equal among the whites. We regret to say that Mr. Rockwood will remain but a short time longer. May a successor be found who will enter upon the work of evangelizing the Tuscaroras, with as great love of God and of man as that which glows in the bosom of the present missionary there.

The history of the new school-house, and of the initiatory efforts for a boarding school, reflects great honor, not only upon the Indians, but also upon their teacher, Miss Mary J. Thayer. About two years since, Miss Thayer, believing her position as teacher near the mission-house one of comparatively little benefit to the people, expressed to them a desire for a new house at a point more favorable for general attendance. She proposed to invest all her personal funds in the building, if any plan could be devised to meet the remaining expense. A council was called, and they promptly offered to erect the house at their own cost. As soon as it was finished, a school was opened in one part of it, while the other was the "home" of the teacher. The success of the school thus far and its present prospects are highly flattering. During the winters the number of pupils in attendance has rarely been less than thirty, and sometimes over fifty. The number during the summer term has been less. Soon after the opening of the school, the teacher found there was a strong desire among the Indians to commit their children entirely to her care. As this was in full accordance with her own wishes, she opened her little room, eighteen by fourteen, serving as kitchen, study, sleeping-room and pantry, to receive them. She has six or seven with her at present, several of whom—minus the aid of a few benevolent friends—are fed and clothed wholly at her own expense, others partially. Many more would gladly avail themselves of the elevating influences of constant intercourse with their teacher, and would be as joyfully received by her were not her room already "filled to overflowing." Hence, the imperious demand for an additional building. Miss T. stated her plans to the people at their last "grand festival" on New Year's day, and whispered a hope that something would be done to aid in putting up the necessary addition. A council was immediately called, and they offered to render her all the assistance in their power. Much will still remain to be done. Miss T. proposes to accomplish this by the investment of those funds which she has gained by tireless effort and remarkable self-denial. Will a benevolent public permit this to be done? One generous friend has already given this query the negative by pledging forty dollars for the building. Will not others make a *similar* reply? After the erection of the building, the American Board is expected to supply all necessary teachers.

Would propriety allow it, I should love here to pay a merited tribute to eminent *living* worth. I will only say, Miss Thayer has a *glowing missionary heart*—a *ready missionary hand*.

With ardent prayers for its prosperity, we take our leave of the mission. Far distant be the day when the shameless mockery of justice, which drove the Cherokees from their lands, shall *tear* the Tuscaroras from their cultivated fields and their loved homes. VIATOR.

INTERESTING HEBREW RELIC.

By the politeness of Col. Lea, Commissioner of Indian Affairs, we have been shown a curiosity of great rarity and interest, left for a few days at the Bureau. It was brought from the Potawottamie reservation, on the Kansas river, by Dr. Lykins, who has been residing there nearly twenty years of the thirty he has spent on the frontier. It consists of four small rolls or strips of parchment, closely packed in the small compartments of a little box or locket of about an inch cubical contents. On these parchments are written, in a style of unsurpassed excellence, and far more beautiful than print, portions of the Pentateuch, to be worn as frontlets, and intended as stimulants to the memory and moral sense.

Dr. Lykins obtained it from Pategwe, a Potawatomie, who got it from his grandmother, a very old woman. It has been in this particular family about fifty years. They had originally two of them, but on one occasion, as the party in possession were crossing a rapid in some river in the lake country of the North, the other was irrecoverably lost. The one lost was believed by the Indians to contain an account of the creation of the world. That brought by Dr. Lykins has been kept for a long period in the medicine bag of the tribe, used as a charm, and never allowed to suffer an exposure, until, by strong entreaty, and the great influence he had with Topinipee, the principal Potawatomie chief, he was permitted to bring it on to Washington, but under a firm pledge to restore it on his return.

It has hitherto been most carefully kept from the rapacious vision of the white man. Pategwe had it in his possession many years before his curiosity prompted him to cut the stitches of the cover and disclose the contents. But this coming to the knowledge of old Billy Caldwell, chief of the Council Bluff branch of the tribe, he strenuously advised Pategwe to shut it up and keep it close, and say nothing about having it. Dr. Lykins came to a knowledge of the circumstance of its possession from a half-breed.

The wonder is, how this singular article came into their possession. When asked how long they can trace back its history, they reply they cannot tell the time when they had it not. The question occurs here, does not this circumstance give some color to the idea, long and extensively entertained, that the Indians of our continent are more or less Jewish in their origin?—*National Intelligencer.*

The articles described and alluded to above, are *Phylacteries* or *prayer-bandages*, such as the Jews to the present day use while at prayer. See Mat. 23: 5, where our Savior censures the scribes and pharisees of his day for "making broad their phylacteries," that is, for enlarging them beyond the usual size so as to attract attention and admiration. There should be two little boxes or cases, with a leathern thong or strap attached to each of them. One case has properly four compartments for four passages of the Pentateuch, viz.: Ex. 13: 1—10. Ex. 13: 11—16. Deut. 6: 4—9. Deut. 11: 13—21, written on distinct pieces of parchment, and is worn on the forehead nearly between the eyebrows. The other case has only one compartment for the same four passages, all written on one piece of parchment, and is worn on the left arm near the heart. They are intended, it is justly remarked above, "as stimulants to the memory and moral sense."

It is a question not yet settled to the satisfaction of the learned, whether the passages Ex. 13: 9—16. Deut. 6: 8. 11: 18, were intended by the writer to be taken in their literal physical sense, or whether they were intended to be taken figuratively. Some critics, as for example Parkhurst, strenuously holding the former view; and others, as for example Maurer, as firmly maintaining the latter.

The Rabbinists or orthodox Jews understand these passages literally; the Karaites on the contrary understand them figuratively. The Rabbinists with their subjective views would accuse the Karaites of allegorizing or frittering away the true meaning; and the Karaites would accuse the Rabbinists of literalism or of holding to a pseudo-literal or ultra-literal sense.

Some modern German critics have taken an intermediate course, supposing the passages in Exodus to be intended figuratively, and those in Deuteronomy literally, the writer of Deuteronomy having, in their view, misapprehended the meaning of the passages in Exodus. See Winer's Biblisches Realwörterbuch. These critics of course hold Deuteronomy to be a later revision of the law. But with our views of the Bible, there is no sufficient reason for the adoption of such an opinion.

As these phylacteries are used by all male Jews, it is not strange that a set of them should have found their way among the Potawatomies, fifty or even a hundred years ago. The discovery of them now on the Kansas river in the Indian Territory, furnishes no evidence of the Jewish origin of the American Indians, an opinion which has been advanced by some writers.

G.

For the Independent.

THE CONSERVATISM OF THE SOUTH.

"The conservatism of the South is much alarmed at the impression made by the Kossuth doctrines upon Congress, and the northern legislatures, and the northern people."—*Washington Correspondent Journal of Commerce, Jan.* 12.

The above extract suggests an inquiry. What peculiarity of character pertains to the "conservatism" of the South, which thus sets "the South" in opposition to the North on "the Kossuth doctrines?" Is "conservatism" a trait peculiar to the South? One would surely not conclude thus who has the good fortune to be familiar with the *Journal of Commerce* and the "political intermeddlings" of sundry of our northern divines. So far from it, we are told triumphantly by our "substantial" friends that conservatism is at present the distinguishing glory of our northern clime, and it is on this very consideration that the South has consented for a little longer to spare the Union. There must, then, be some peculiarity in southern "conservatism," some secret principle not yet attained by its diligent copyists among us. Would it not be well for these latter to look to this if they would go on unto perfection?

We need not speak harshly of our southern brethren; we do not desire to; the cause of truth needs no such aid. But who does not perceive the fatal significance of the statement above? The French correspondent of the same paper from which that is taken informs us that Louis Napoleon and his friends, in whose interest he manifestly writes, warn the South to beware of "an apostle of such doctrines." Why especially the South? Plainly and simply because the principles on which the institution of southern slavery is maintained—I will not say founded—are inconsistent with human liberty in whatever country upon the globe; because clearly and logically they compel its supporters to oppose the cause of human freedom among every oppressed people, placing them, by necessity, ever and only on the side of the oppressor, on the side of power against right. It is a sad truth, but still it is truth; the descendants of heroic freemen taking sides with earth's foulest tyrants.

"So sleeps the pride of former days,
So glory's thrill is o'er—"

Wrong ever links itself with wrong. Oppression is forced to make league with oppression. We behold it; let us reflect upon it.

Mr. Seward, in his great speech delivered in the U. S. Senate March 11, 1850, on the question, Shall we establish Slavery? says:—"We cannot establish Slavery, because there are certain elements of the security, welfare and greatness of nations which we all admit or ought to admit and recognize, as essential; and these are —the security of natural rights, the diffusion of knowledge, and the freedom of industry. Slavery is incompatible with all of these, and just in proportion to the extent that it prevails and controls in any republican State, *just to that extent it subverts the principles of Democracy and converts the State into an Aristocracy or Despotism.*" History is a sufficient commentary on these words.

NEW HAVEN, *Jan.* 15, 1852.

For the Independent.

TO STEPHEN H. TYNG, D.D.

My eyes fell for the first time, last week, upon your eloquent address at the annual meeting of the American Sunday-School Union, in Philadelphia, May 14, 1851. I will not stop to mention the many forcible statements and glowing appeals contained in it, but content myself at the present time with calling your attention to the following passage:—"We look for the time when the poor emigrants or their descendants will all feel *the exalting influence of a republic that has planted one foot upon the Bible and the other upon the charter of human liberty.*" The part underscored by me, if understood literally, might imply what not a few believe, viz.: that the republic, intended to be "the glory of all nations," has ruthlessly and impiously, in many respects, trampled upon the Bible and human liberty. But such was not your meaning. It was, "By these two combined will we stand, and upon these two combined shall rest our foundation."

Were it not for expressions contained in a previous part of the address, I might suppose that you referred prophetically, or by anticipation, to the time when, by the circulation of religious and other divinely-blessed instrumentalities, the exalting influences of the republic, which was at some distant day to plant one foot upon the Bible and the other upon the charter of human liberty, *would be felt.* But as you state that "this nation *is* the glory of all nations," and that "the elevating power of our institutions *is* felt by those who live under them," you must allude to the present time when you say, "a republic that has planted" (as on a foundation) "one foot upon the Bible and the other upon the charter of human liberty." Sir, IS THIS TRUE? Is this nation, with one sixth part of all its inhabitants in chattel slavery, and with such abounding wickedness, planted upon the Bible and the charter of liberty? Is it so?—I ask not if it be theoretically or subtractly, but is it PRACTICALLY?

With much respect, Reverend Sir,
OLD NEWBURY.

FROM OUR ENGLISH CORRESPONDENT.

FRANCE: "THE SABRE AND THE VOTE."

OXFORD, Jan. 1, 1852.

Disguise the fact as we may, yet the bitter draught is compelled upon the reluctant will. France, by its vote, sustains the dripping sabre of the usurper. An unprincipled and worse than penniless adventurer has added to conspiracy and perjury wholesale murder. As Changarnier said upon his arrest, the President has given himself unnecessary trouble; he might have overthrown the Constitution he had sworn to maintain—voluntarily repealed his pledge to guard it from violation; he might even have suspended the fundamental laws of the country; he might have gagged every press, as necessary to his ends;—but necessity, the tyrant's plea, cannot be urged for the Paris massacre. Yet this man who has accumulated crime upon crime, who has crowded prisons, and is founding distant penal colonies to which to banish every Frenchman who may be obnoxious to his spies and police,—this man, who ought to have been accounted as outside of the pale of humanity, is elevated to an absolute dictatorship by the vote and will of France. We may, for the honor of human nature, and because of our hopes for the manacled nations of Europe, attempt to break the force of this terrible fact, but it cannot be evaded.

Say that Paris—that half France—was in a state of siege; that falsehood, and force, and terrorism, were employed with malignant activity; say that the great military machine, with its four hundred thousand parts, was moved throughout its entire organization; say that five hundred thousand officials (bane of France!) were guided by a touch at the central point; say that the Pope had "expressed his entire approbation of the acts of the President," and that from Satan's seat forty thousand priests were set in motion as recruiting sergeants for the "faithful son of the Church,"—say all this and more, and give all the weight that can fairly be given to such sayings as true, even then, though these be thrown into the balance, they will not countervail the ponderous majority of seven millions.

These two facts, then, those who would attempt to make an estimate of the state of France, and view aright the prospects of Europe, must take:—France by universal suffrage elected an Assembly which early discovered its hostility not only to Republicanism, but to the cause of Freedom. The nominal republic stabbed Italian freedom to the heart at Rome; and now, by universal suffrage, France delivers herself into the hands of the basest of all the base men who have waded through slaughter to a throne.

France is demoralized—there is no health in her: and this has not been wholly the work either of *the* Napoleon or the Napoleon of Peace, Louis Philippe. The question might almost be raised and sustained, Whether France has been capable of moral life, since the revocation of the Edict of Nantes! After that event the body politic became a putrid carcase.

Ardent and pure-minded patriots and republicans bitterly feel this demoralization; and more than one of them, in letters and confidential communications to English friends, refer, almost despairingly to these characteristics of their country.

Meanwhile the brigands are dividing the spoil. Honors(!), titles, rewards, are being distributed with prodigality to unblushing recipients. by 'the head or the state;' "nothing can equal the gross greed with which such favors are begged but the shameless *ex-post facto* bribery with which they are bestowed,"—so writes an observer on the spot. There is not the least indication that the extreme repressive severity of the soldier-rulers will be mitigated. One of these commanders, General Eynard, more than emulates Haynau in Hungary: he has issued an edict in which he gives a long list of persons whom he accuses of having joined the insurrection; and then by an article he declares that he will treat as rebels and accomplices "all who shall give them asylum or render them succor." This fiendish cruelty and contempt for all law, whether human or divine, which would consign to the mercies of a court martial any who should give shelter or a cup of water to a fugitive, is a fair exemplar of the spirit which now animates the "Government" of France.

While thus writing in England, the mind will revert to the United States and Kossuth,—to the (at least) moral alliance of the United States with France and England in the interests of European freedom and national independence, to which many were looking forward. One almost agonizes to know how the American mind will be affected by this great European catastrophe.

The Independent of Dec. 11, to some extent and hypothetically anticipated a terrible possibility, which is now in progress toward a realization, in a form even more fatal than then contemplated. It was said: "The extension of the Russian Empire westward would be, so far as any human sagacity can foresee, the greatest calamity that could befall the world in the present state of its progress."

How stand the facts now in respect to this greatest calamity, which it was hoped the Ruler of all would avert? Nine days before the sentence was published, and less than a week before the dreadful news reached New York, the Russian frontier had been advanced—not to Posth, not to Vienna, but to the shores of Normandy, and to westernmost France, where the American ship floats in the port of Havre: and even there is now cast the gigantic shadow of advanced Russia.

Many facts point with more or less distinctness to the conclusion, that the French Dictator is in close alliance with the northern courts; that they rejoice in his success, if they were not accessory to it, and aiding by pecuniary means. Leading refugees in London declare themselves to be in possession of evidence demonstrating this complicity: and Louis Blanc, whose integrity and veracity have never been questioned by his most resolute opponents, says:

"I have the certainty, founded upon facts which have come under my personal knowledge, that there exists between Louis Bonaparte, the Emperor of Russia, and the Emperor of Austria, a project of alliance, having for its aim the destruction of the principle of liberty in Europe. This principle, if it happens that Louis Bonaparte maintains his usurped power, can only be effectively defended by England, supported by the United States.

"In denouncing the triple alliance which England, in this case, would have to oppose, and which would be so fatal to liberty, I remain faithful to the convictions of my whole life."

The general opinion expressed as well by English residents in Paris as by the English press, is, that the despot's tenure of power is extremely uncertain, and will be short-lived. The present writer cannot concur in that opinion, which seems to be based upon a loose generalization: thus, recent French governments have been unstable, therefore that of Louis Napoleon will be so. The opinion of the present writer is, that there has been no government since the deposition of the Emperor, which has had so many elements of permanence, as that now established; but these elements and conditions cannot now be particularized here.

To-day, the 1st of January, there was to be a grand religious display at old Notre Dame, and a regal reception at the Tuilleries afterwards. Not content with the heaven-insulting blasphemy of a *Te Deum* at Notre Dame, a similar performance was ordered in all the capitals of the department, and the 11th is to be celebrated as a universal *fête* day in France! Was there ever such a "Thanksgiving!"

The scheme of government, miscalled a constitution, is not yet promulged, but is foreshadowed.

The parliamentary system will *not* be restored. The 'Prince,' or 'Regent,' or Dictator, will nominate a Senate of 150.

The 'electors' in departments, or divisions of departments, will choose three persons, one of whom will be elected to constitute the nondescript Chamber. This degraded and feeble body will not be permitted to initiate laws, or to control the purse.

The Judges will be made removable. The freedom of the press will not be restored; and, moreover, the utmost efforts will be made to destroy the freedom of the Belgian press.

The Dictator fears assassination; he has gone out twice only, in a bullet-proof carriage, and hedged about by soldiers. But the most devoted republicans, even those who would be disposed to say it would be an act of justice, deprecate such an act. They say his death *now* would be a further misfortune; that they now want time, thought, and the eradication of Bonapartism from the liberal ranks, in order to any hopes for a future.

LORD PALMERSTON'S RESIGNATION.

The precise cause of this startling English *coup d'etat* is yet a mystery: reasons as numerous as contradictory are assigned for it; but as the *Examiner*, with its accustomed point remarks, it is easier to say what is *not* to be thought than what is to be thought of the resignation. Everybody thinks it is a concession made to the personal enmity of the despotic powers; but we are told this is not to be thought, though the fact is announced, stripped of all verbosity by the electric telegraph, that "*great satisfaction is felt at Vienna*," and though the Russian Brunnow thereupon returns to London, and the Austrian ambassador, who had gone to Brussels out of the way of the Kossuth demonstrations, forthwith is ordered to return, we are not to think that England is to be less liberal in her policy; nay, we are told that the new and young Foreign Minister is more frankly a liberal than his predecessor. Withal there is a chorus of praise of Lord Palmerston, as if he were dead, and epitaphs and funeral orations had to be written! Then we are told to think that Lord Palmerston had been too prompt to declare his recognition of the Dictator, if he had not even expressed approbation; but this is not believed except by a few super-subtle persons, who think Lord Palmerston designed, by prompt recognition of what he saw was a power, to prevent that power from throwing itself exclusively upon Austria and Russia. Looking closely at the circumstances, looking too at the French papers, now under the most rigorous censorship, it is not possible to escape the conclusion that Lord Palmerston has been pressed from his post by adverse foreign influence. The Grey section of the Cabinet may have been opposed to him; Lord John Russell may not have liked

Santa Fe, on the Parana, all is a primitive wilderness, inhabited by the aboriginal savages. But we meet, in this part of our course, two magnificent rivers, which are of the utmost importance. They are the Pilcomayo and Bermejo, both navigable, and the valleys of both are thickly populated by the descendants of the white man—the lands along their banks being of unsurpassed value in production.

Descending the Paraguay from the river San Lorenco, on the eastward, we find constantly an uninterrupted line of white population. In Paraguay itself, the population amounts to 1,200,000 souls, and the country is intersected by many rivers, all more or less navigable—that is to say, from ten to fifty leagues. The river Tibicuari is the most important. It was fully explored in 1785 by d'Azara as well as last year by myself; and is navigable for steamboats of light draughts for eighty leagues. Its banks are thickly populated throughout its whole extent.

Descending still toward the ocean, we find the eastern shores of the Parana lined with thirty-eight cities, towns and villages, and in the provinces of Corrientes and Entre Rios, a population of an hundred and fifty thousand souls. A rough calculation, according to the best authorities extant, would place the extent of river navigation within Cape St. Mary, at not less than ten thousand miles, all of which, in a state of nature, is unobstructed by any impediment to steamboats. Upon the banks of these streams is found a population of 3,000,000, entirely dependent upon this navigation for their imports and exports.

[We have no room for even a sketch of the description given by Mr. Hopkins of the productions, the history and the present condition of Paraguay, and what may be done for its relief and elevation.]

The Independent.

NEW YORK, THURSDAY, JAN. 22.

NOTICE.—*All business letters should be addressed to the Publisher of the Independent, and all communications for the paper, to the Editors.* By observing the above notice, correspondents will save much inconvenience at the office.

SPECIAL NOTICE.

TO OUR PRESENT SUBSCRIBERS.

The proprietors of *The Independent*, wishing to extend its usefulness, make the following proposal to subscribers:

For $3 remitted by any *present* mail subscriber or $3 50 by any City subscriber, the publisher will credit him for one year's subscription from the expiration of his *present* term, and also send the paper by *mail* for one year to any person he may name, not already on our books; and for each additional new subscriber will allow him a commission of 50 cents. Should each subscriber take this voluntary and easy agency, and send us on an average one new subscriber our list would exceed 20,000. All clergymen and postmasters are authorized agents for this paper, and will be allowed fifty cents commission on each *new* subscriber.

A QUESTION FOR ROMAN CATHOLICS.

We know that there is here and there a Roman Catholic who occasionally, or perhaps habitually, reads *The Independent*. Such readers, we think, will bear witness for us that while we have never compromised our position or principles as Protestants—that is, as free Christians protesting against the errors of the Roman Church and the usurpations of the Roman pontiff, and while our correspondents have had opportunity to express themselves on such matters in their own way, we the Editors, in these columns in which we hold direct communication with our readers, have not indulged in common-place invective against our Roman Catholic fellow-citizens, or against the Pope and Popery. To such readers, few as they are, we would say a word about the position which the Roman Catholic clergy, both in this country and in Great Britain, are taking on the great question of the age, the question of civil and religious liberty.

An immense majority of the Roman Catholic laymen in this country, both Irish and Germans, are thorough republicans; and we have no doubt that they, as heartily as our native Protestant countrymen, accept those principles which are the foundation of our political institutions and of all our prosperity as a people. They sympathize, as fervently as any other class, with the aspirations after freedom which are heaving the bosom of society in the old world. They believe that if popular elections, freedom of speech and of the press, the abstinence of the government from any intervention in respect to the religious faith of the citizen and his modes of worship, municipal self-government, and the equal rights of every human being to be protected by the law against the selfish or malignant passions of his neighbors, are good for the United States of America: then all these things are equally good for France, for Germany, for Hungary, for Italy—not excepting Rome itself. We believe that the great body of the Roman Catholic population in this country, and especially the more intelligent classes among them, rejoiced as heartily as their Protestant countrymen in the establishment of the Roman republic with its complete separation of the ecclesiastical from the civil power, and shared as deeply in the indignation with which the American people beheld the suppression of that republic by foreign intervention. In this country surely, if no where else, the Roman Catholic *people* have learned to distinguish between the legitimate power of the Church and the legitimate power of the magistrate. They believe that the complete religious liberty which they have in this country—the liberty to build churches and schools, convents and colleges, with their own money, to maintain unrestricted ecclesiastical intercourse with the supreme pontiff, and to manage all their religious affairs in their own way without any interference on the part of the government—is enough: and that if their church could be placed on precisely the same footing in every other country, it would be far better for what they regard as the true and Catholic religion.

It is to such Roman Catholics that we would propose a single question. Do your priests, and especially your bishops, hold the same opinions which you hold on the great question of civil and religious liberty? In other words, Are they, in good faith, republicans? Do they maintain a true and constant allegiance to the *principles* on which the free government of these States, and of this great and happy Union, is founded?

We do not ask this question as affirming or insinuating that all your clergy are enemies of liberty or of republican government. On the contrary we are happy to believe that some of them are true republicans—alarmed perhaps, as many Protestants are, by the outcry about socialism and infidelity which is kept up as an apology for despotism in Europe, and yet convinced that socialism and infidelity are the natural results of despotism, and that the only remedy for the mischiefs of despotism is liberty. Such priests we are well assured there are in Europe. Some such we doubt not there are in this country.

Nor do we ask the question with the idea of convincing you that your religion and your republicanism are inconsistent with each other, and that if you would be true patriots you must become Protestants. Think as you please on that point, we will not argue with you. We will not deny that Charles Carroll of Carrollton, was a true patriot. We will not deny that the present Chief Justice of the United States holds in good faith those political axioms, those principles of civil and religious liberty, which are the foundation of our government. We will not deny that you may hold the Roman Catholic faith, and live and die in the communion of the Roman Catholic Church, without being the enemies of liberty, and without believing that God is to be honored or true religion promoted by religious persecution.

We ask you this question because we would put you on your guard against being influenced by those of your clergy who *are* the enemies of the republican cause. What is the position of Archbishop Hughes in respect to the republican cause in Europe? Does he believe not only that the government of the Church ought to be in this country entirely independent of the government of the State, but also that the government of the State ought *everywhere* to be entirely separate from and independent of the government of the Church? What principles in respect to the rights of conscience, and the liberty of worship, are continually set forth in Brownson's Review, which professes to represent the views of the Roman Catholic hierarchy? What opinions are set forth in those journals which are the organs of the Roman Catholic clergy in England? We gave some specimens not long ago from the *Rambler*. Our English correspondent last week anticipated us by giving another which we had marked for the same purpose. For the sake of putting into this very column an illustration of our meaning, we give another specimen. It is from an article entitled "Queen Mary," in the *Rambler* for July, 1851. The writer introduces his subject with the remark that every man who professes to believe that the doctrine of universal religious liberty is, either consciously or unconsciously, a hypocrite; and he proceeds as follows:

"As the most ultra-tolerant of talkers have no true belief in their own professions, so they never give Catholics credit for sincerity when *they* fall in with the fashionable phraseology of the day, and protest that they would tolerate every man's creed to the fullest extent. Certainly they are marvellously astonished to hear these novel views proceeding from the mouths of the children of those who slew the Calvinists in Holland and the Albigenses in France, and filled Smithfield with fagots and flames." * * * "Never do we fall into a more grievous error than when we think to conciliate Protestants by donning a pseudo-Protestant mask. A more suicidal policy was never devised than that which is adopted by that strange *lusus naturæ*, a 'liberal Catholic.' The acuteness of the Protestant mind comes instantly into full play and detects the sham." * * *

"Counting then the concealment of our true opinions as the most unwise of policies, we have ever avowed our conviction that in certain circumstances what is called 'persecution' is both lawful and expedient." * * * "To persecute Catholicism is to sin against Almighty God, to persecute Protestantism, or Judaism, or infidelity, is perfectly right, provided only it be so judiciously planned and executed as not to defeat its own ends."

We say then to our Roman Catholic readers, if your bishops and other clergy hold such doctrines as these, you need to be on your guard, lest, before you know it, you are led to commit your sympathies and your influence against the cause of liberty. If you are misled on the great question of the age—if your reverent regard for the ministers of your religion and the rulers of your church is made use of to fill you with prejudices against the persons of patriotic men in Europe, and to set you in opposition to their movements and hopes, you will find in the end that a foul wrong has been practiced upon you and the country which is yours as well as ours, and upon the common interests of humanity.

MINISTERS AND POLITICS.

In a recent article on "Church and State" we took occasion to say, that the opposition to a participation in civil affairs by ministers of the Gospel proceeds from a radically false and dangerous view of the character and office of a Christian minister. Our language was:—

"The sneer against ministers having part in public affairs must derive all its force from the assumption that ministers are a class entirely distinct from their fellow-citizens, and by reason of their office precluded from the functions of ordinary citizenship."

The feeling that we thus endeavored to expose is ingenuously avowed by the *Hartford Courant* in an article entitled "Interference of Clergymen in Politics."

"The clergy, or ministers of religion, are set apart from the multitude, and consecrated for peculiar purposes. They are the expositors of God's Word. They stand to minister at the altar of our devotions as a class of men, above us, and yet of us—above us in their offices and duties—of us as being men of like passions as we are. There is a peculiar respect which we attach to their persons, as engaged in these holy and sacred and separated offices and duties, which we do not attach to any other employment in life. It is right that it should be so. The glory emanating from the Holy of Holies must be reflected from the breastplate of the High Priest. The immediate contact, as a kind of mediator betwen God and man, which the minister of religion has with the Deity, must influence his character and our estimation of its sacredness. We have taken him from the ordinary duties of secular life; we supply him with the demands of the body; the holy hands of consecration are placed upon him, that he should be a portion of the separated body of holy men, pure from the defilements of ordinary business, exempt from the contaminations of worldly and secular cares and thoughts, that he may bend his whole strength of intellect, purity of life, power of character and sacredness of station, to the great objects before him, the salvation of the souls of men—the training for the immortal spirit for heaven. Such is his calling,—such his duty."

We know not to what branch of the Holy Church Universal the editor of the *Courant* pertains, nor from what source he has derived his views of the Christian ministry;—certainly not from the fathers of New England, nor from the New Testament. The idea that a "minister of religion" is "a kind of mediator between God and man" and has "an immediate contact" with the Deity that is not permitted to other men,—that his office is at all analogous to that of the High Priest under the ancient dispensation, pertains only to the Church of Rome, and to churches that symbolize and affiliate with that: it is not a New England idea, it is not a Protestant idea, it is not a Scriptural idea. Against this view of the ministry the Puritans combated, as dangerous alike to the churches and to the state. It was this superstitious regard for the clergy as a class of men mysteriously elevated above their fellows, that in the palmy days of "Rome made them the keepers of men's consciences and an engine of despotic power. The struggles of centuries have thrown off that bondage; yet now in this free land, there are not wanting men, who for a present political purpose would give up the liberty which their fathers purchased at so great a price, and come under a spiritual yoke which their fathers were not able to bear. To rid themselves of the quiet, steady influence of good men against bad measures, some short-sighted politicians would reconstruct the system of clerical despotism over the faith and consciences of men, which the wars of the Reformation and of Puritanism have scarcely battered down. The notion that ministers are officialy "above" other men, that they are invested with a peculiar sanctity by virtue of some mysterious and consecrated contact with the Deity, is an exploded dogma of the Church of Rome that should be scouted by every free and intelligent mind. It paves the way for spiritual despotism. He who would urge such a reason against the participation of ministers in secular affairs would sell his birth-right for a mess of pottage.

Let us trace the absurdity of this position a little farther. Says the *Courant*:—

"Shall the minister of our holy religion descend from this vantage ground—this elevation between earth and heaven; shall he forget the influence which the sacredness of this position gives him over the minds of men, to mingle in the petty politics and secular disputes of the day? If he steps down into the trodden and filthy arena of political discussion, he will soon find that his influence goes not with him. He is then but a man among men—a helpless man among infuriated and selfish men—and when he returns to his own hallowed employments, he will return from the dust of the squabble, with his garments torn and soiled in the contest. Will he carry back the same respect he enjoyed before? Can he mingle in the passions of a political warfare, and retain the quiet, peaceful, harmonious purity of his heart and character?"

Here the argument against a minister's exercising the ordinary political rights of citizenship is drawn entirely from his official sanctity. This is urged with great vehemence of rhetoric. Being posted somewhere between earth and heaven, the minister must be careful how he lowers his dignity to a contact with this mundane sphere. At the same time the previous paragraph informs us that it is his office to "train the immortal spirit for heaven." And how is he in his stately and sacred aloofment to accomplish this? The immortal spirit is rolling and squabbling in the dirt, sufficiently remote from heaven; yet he must not go nigh it even for its salvation; but majestically upborne by some transcendental cloud in the vast etherial vault, he must in dumb pantomime point it to immortality, having a care, meanwhile, that no solicitude for its welfare exposes his own robe to be soiled or torn. Men may be sinking in the very quagmire of perdition, but good Evangelist, though safely shod and knowing how to extricate them, must not go too near lest some should spitefully throw mud upon his celestial robes!

If the discussion of political questions is necessarily so degrading as the *Courant* represents it, what hope of salvation is there for any who are drawn into that arena? And shall the minister leave men to perish in the wild tumult of political passions without admonishing them of their peril? Perhaps however the *Courant* imagines that a man can debase himself to any extent politically, and yet be saved religiously through the consecrating virtue of his priest; that he may deny God's laws and violate all honesty as a politician, and still be a very good saint on Sundays; that according to the latest improved code he may have one rule of *political action* and another rule of *moral action*, one set of principles as a man of business and another as a Christian, and each supreme in its place; and if so that it is the duty of the minister to look after Christian ethics, but with political ethics or business ethics he has no sort of concern. With such morality no honest man can have any fellowship.

We fully agree that a minister should not mingle in the mere strifes of political parties; but this not because he is a minister, but because he is a Christian, and a man of intelligence, honesty and truth, and therefore can take no part in such transactions. He should not introduce mere party politics into the pulpit—not because of the sanctity of his character and office,—but because these would not minister to edification, and because no man having the ear of an audience by suffrance, and without opportunity of debate, has a right to make use of that position to advance any mere party or sectional purpose whatever. But the question of applying the principles of the Gospel to the political conduct of men, and to the policy of government, is quite another question. What is the Old Testament history worth to us now, except as a development of God's dealings with nations, and of the great principles of political conduct? Shall the prophets be silenced or set aside as antiquated? Shall the voice of God in history be struck dumb before modern political oracles? Shall sin in politics and in government go unrebuked? Shall it be accounted a crime to admonish legislators and the sovereign people that in all their political affairs "He that is higher than the highest regardeth, and there be higher than they"?

The *Courant* shrinks from the application of its own principle. It says, "We acknowledge his [the minister's] abstract *right* to mingle in political discussions. But we doubt the *expediency* of its exercise." If that is all, perhaps ministers on the whole may be trusted to take counsel of their own judgment. There is even a case in which political service might be claimed of ministers. Says the *Courant*:

"Neither is the example of the clergy in our revolutionary times any guide or example for the present. This is not a period of *revolution*, and the political teachings of a time of quiet are very different from those of a revolutionary period. The one, neither in doctrine, nor duty, nor practice, can ever be analogous to the other. Let our clergymen then wait for a revolutionary movement, before they take such an example as an argument for an interference in the ordinary political squabbles of the country."

In some great crisis when the need of divine help in national affairs is realized, ministers may be called upon to preach and to pray with reference to such topics, but in all ordinary circumstances, politicians would adopt the language of one who met the proposal to have prayers in the Convention for framing the Constitution, with the profane sneer that "the Convention could get along without foreign aid."

THE ECONOMY OF THE SPIRIT.

We do not mean the *Dispensation* of the Spirit, or a spiritual dispensation, as the word is sometimes used in such expressions as the Jewish Economy, or the Christian Economy, but we mean frugality, thriftiness, the art and industry of making things go as far as they can, the art of having no waste, the art of gathering up the fragments that remain, that nothing be lost. A careful expenditure of precious means to the best advantage distinguishes the kingdom of Divine grace among men. For though God has an infinitude of means at his command of all kinds and in all abundance, or can create such means at the good pleasure of his own will without limit, yet he practices this virtue of economy, and will not nothing be wasted.

It is thus that the Divine Spirit exercises his office among men, in new-creating and sanctifying them. It is a system of *helps*, not of inheritances, legacies, gifts, or endowments merely. The Spirit *helpeth* our infirmities; doth not remove them entirely, but enableth us to bear them, and to work heartily against them, excciteth, animateth and strengtheneth us so to do. "Work out your own salvation with fear and trembling, for it is God who worketh in you to will and to do, of his good pleasure." When *you* are working, it is the great proof that God is working; you would *not* work, if God were not working; and where you do not work *yourself*, it is the great proof that God is not working in you. You yourself supply that proof by your own idleness. You can at any time *have* proof and *give* proof that God is with you, by working in the direction of God's Spirit, in the way where the Word and the Spirit lead you.

With us the influences of the Spirit are for the most part disciplinary; they are for the formation of character, not to supply the *place* of character; they are for the development and establishment of holy *habits*, not to stand the soul in *stead* of such habits. They are therefore *economically* bestowed. This is the great truth of the proverb, *that God helps those who help themselves*. The very attempt to help *themselves* is one of the grand proofs that God is helping them, and God's help will avail nothing, unless they *do* help themselves. There is an *economy* in this help, for the very purpose of self-discipline, that the gifts of the Spirit may not lead to indolence, or ever be imagined sufficient to supply the place of personal activity. Hence also the proverb, to him that hath shall be given, and he shall have abundantly; a proverbial expression, expounded by the very parable, in connection with which it was uttered, where *to him that hath* evidently means *him that improveth that which he hath, and worketh with it.*

All the persons in that parable *had*; something was committed to all; those who had *not* were those only who had neglected to work with, and improve by, that which they *had*. He that had the five pounds worked with it, and made it ten; he that had the one pound hid it, let it lay idle, and made nothing of it, and therefore he *had* nothing, for it was *his* only on condition of *using* it, and it must be taken away, if not employed according to the intention of the giver. So it is with the gifts of the Spirit. If men work *with* them, it is proof that they *have* them, and they shall have more; but if *they* will not work, the Divine Spirit will not work on *without* them, and even that which they seemed to have shall be taken from them. The Spirit is given, not so much to enrich them as to lead them to enrich themselves in serving God *by* the Spirit.

Hence the *economy*. If *more* were given, men might not work for *themselves*, but trust to have all their work done *for* them; if *less* were given they might not begin to work at all. Men cannot be trusted, but God has to give to each man according to his own good pleasure, and the Holy Spirit worketh in the same sovereign and economical manner, dividing to each one severally as he will. God will carry no soul to heaven in a whirlwind of grace; even Elijah, before he was translated, had to fight his way, had to pass through sore conflicts, had to be severely tried and disciplined. And Paul himself received no more grace than was daily sufficient for him, and sufficient in just this way, namely, that by Paul's hard working the strength of Christ might be made perfect in his weakness. Economy throughout, for our sakes, not God's, that we may come to the stature, so disciplined, of perfect men in Christ Jesus.

There is but one being to whom the Holy Spirit was ever given *without measure*. There was no need of economy with Christ, no danger of his wasting the influences of the Spirit, and indeed the Spirit proceedeth from the Father and the Son. But there must be this economy with sinful men, and here is the great trial of character among Christians, to see how much each will make for God out of the measure of the Spirit granted. As much as each Christian makes for God, so much he makes for himself; as much as he grows in grace, so much he grows in glory. If he strives according as God strives by his Spirit there will be great grace and great glory. It was so with Paul. His attention to the economy of the Spirit, his practical understanding of the rules of that Divine operation, and his acting accordingly, were the secret of his great advances in knowledge and holiness above his brethren. "I labored more abundantly than they all; yet not I, but the grace of God which was in me." "Whereunto I also labor, *striving according to his working*, which worketh in me mightily." Had not Paul striven thus himself, in vain had been the gifts of God's grace upon him; but he made the most, as every Christian should do, of that which God gave him. "We are laborers together with God." Paul never lost sight of that great truth. His establishment and success in the ministry was simply "according to the gift of the grace of God given unto me, by the effectual working of His power." It was not a grace *given* merely, but given by the *effectual working* of God's power.

The disregard of these principles is the reason why there is so little growth in grace, why so few large manifestations of grace in Christian character. Christians are too often spendthrifts, or mere napkin-holders, or come very near to being such, and of course cannot prosper, nor become spiritually rich. God gives them a little, that they may gain much. God is economical with them, that they may be so for him, and may become rich in him and for themselves forever. Not that what God gives is ever little in itself, for it is always great; but little in comparison with what may be gained. what is promised, and what he will always give, if there be an honest heart to work for him according to his working. But we are very apt to receive much, and gain little. God husbands even the infinitude of his resources for us, for our sakes, but we do not husband them for ourselves. Because God gives, we would have him do nothing *but* give; and because we receive, we desire to make that our whole employment, and do nothing *but* receive. It was not so with Paul; but the more mightily God wrought in him, the more laboriously and fervently he strove.

There would be far greater manifestations of grace, if there were more of this spiritual industry. The law seems to be, if any will not work, neither shall he eat. This is the reason why, with such wondrous richness and fullness of spiritual provisions before us, so many remain starving amidst abundance. God would more frequently work miracles of grace with us and for us, if we would gather up the fragments that remain, and let nothing be wasted. But every time he feeds five thousand, we leave baskets enough neglected to have fed five thousand more. There is great lack of diligence, and great want of economy.

The Spirit *helpeth*. If a heavenly being takes hold at one end, we must be willing to take hold and lift at the other. For even such, in this case, is the image; not that of one person bearing the whole burden for another, but that of a kind helper coming in when the weight is too great to be lifted alone, and lifting along with us. In such a case, the friendly office of the helper is of no use, if the man himself ceases to labor, or will not do his part. If I had a stick of timber to carry, which I could not carry alone, by reason of my weakness, though I ought to have been strong enough to carry it, and a neighbor should kindly take hold of one end of it, in vain would be all that help, though he were as strong as Samson, if I should let my end drop. My neighbor would only whirl it round a little, and there it would remain; and if I often treated him in this manner, in vain at length should I implore either his assistance, or any one's else. If a man would have friends, he must show himself friendly, and if a man would have helpers, he must prove that he is ready to help himself.

C.

TRIBUTE TO THE MEMORY OF PROF. STUART.

The Resolutions published below acquaint the public for the first time with a movement already consummated for rendering honor to the memory of Prof. Stuart. We have seen no notice of any meeting of the alumni of Andover for such a purpose, and regret that measures had not been taken to convene a general meeting of the pupils of Prof. Stuart now residing in New York and its vicinity, to arrange a suitable tribute to his memory. Had such a meeting been called, at the instance of Dr. Spring or some other of the senior alumni of Andover, there would have been a unanimous response from all who have ever been connected with that institution, and such a procedure would have been the fittest method of expressing the regard of the ministry at large for an honored teacher of Sacred Literature. The matter is now in excellent hands; Dr. Adams is well qualified by his own position and attainments, and also by an intimate acquaintance with Prof. Stuart, to do justice to his memory. But a Sabbath evening discourse, which must necessarily have somewhat of a popular character, and from which many ministers who desire to testify their regard for Prof. Stuart will be detained by their own pulpit engagements, can be little more than a private and individual commemoration of an event that calls for public and solemn notice.

There is no intimation of the place where the meeting referred to below was held, the names of its officers are not given, nor are we informed by whom it was called. The plan proposed is well enough, but hardly seems to answer the occasion. Many of the alumni of Andover, residing in this vicinity, will be surprised at the announcement of a meeting of which they had no notice, but in which they would gladly have participated. Perhaps it is not yet too late to treat the occasion as its importance demands. If Dr. Robinson were in the country, the obvious course would be to call a general meeting of the alumni of Andover and of ministers generally, and appoint one who was long associated with Prof. Stuart as an instructor, and who has traversed with him the same fields of learning, to render a tribute to his memory worthy of his eminent scholarship, and worthy of an assembly of Christian scholars. In his absence this office might devolve upon Professor Smith, who, though so much his junior, was on terms of intimacy with Prof. Stuart, and is capable of appreciating his merits as a scholar, and of setting them forth in a chaste and scholarly garb. The discourse that the occasion requires is something analogous to that of Lucke upon Schleiermacher, or of Ullman upon Neander, something which only one whose life is devoted to kindred pursuits can be expected to produce.

We trust that arrangements will be made for such a commemoration of the Father of Philology in America. Indeed why may not Princeton and Andover for once meet at the grave, and pay their common tribute to the memories of ALEXANDER and of STUART! Why may there not be an ovation of Christian scholars and Christian pastors to the memory of these eminent teachers in the church? Meanwhile we hope the arrangements indicated below, excellent in themselves, will go forward for the edification of the Christian public.

At a meeting of clergymen.—alumni of Andover Theological Seminary and others—of New York and vicinity, held on the 17th instant, the following resolutions were adopted:—

Resolved, 1. That we have heard with profound sorrow, that Rev. Moses Stuart, Professor of Sacred Literature in the Andover Theological Seminary, is numbered no more with the living: and we deem it fitting, in view as well of his estimable and exalted character, and the prominent position he occupied in the religious world, as of the various intimate and endearing relations many of us have sustained to him, that we should take some special notice of his decease.

Resolved, 2. That in the death of Professor Stuart the Church and the world have sustained no ordinary loss. To a native simplicity, ardor, generosity and transparency of character, he added, in large measure, the loftier graces of the Christian,—a deep reverence especially for the oracles of God, and a disposition to magnify, both in doctrine and in life, the cross of Christ. In his early labors as a pastor, he was eminently able, faithful and successful; as many seals of his ministry on earth and in heaven bear witness. But it was in the chair of Sacred Literature that his chief work was done. Assuming that chair at a time when the spirit of exegetical inquiry had greatly declined, the dogmatical and metaphysical line of study having gained the preeminence, he devoted all the powers of his active, acute, and discursive mind to the restoration of what he deemed the true method of theological investigation. He resorted,—not servilely, but with discrimination and independence of thought,—to treasures of permeneutical lore which had before been generally unknown or neglected; and by the apparatus for study which his skill and patient industry furnished, by his almost unequaled power of awakening enthusiasm in his pupils, and by his numerous published discussions, he was mainly instrumental in giving a new direction and impulse to Biblical study. Nor was he merely a pioneer in this work; he maintained to the last, the highest rank as a Biblical scholar; and he lived to see, in the extensive and earnest cultivation of exegetical science, the ample fruit and rich reward of his well-directed and abundant labors. Greatly indebted to him, also, is the cause of truth, for his various, candid and courteous but powerful refutations of fundamental error. Nor can we pass unnoticed his prompt and efficient advocacy of all the great Christian reforms of the age. By his many published works, he, being dead, yet speaketh; and precious will be his memory to all the students and lovers of that sacred volume which his life so cogently commended, and his learning so abundantly illustrated.

Resolved, 3. That a Committee be appointed, consisting of Rev. Drs. Skinner, Badger, and A. D. Smith, to prepare and forward, in our name a letter of condolence, accompanied with a copy of these resolutions, to the widow and family of the deceased Professor.

Resolved, 4. That Rev. William Adams, D.D. be requested to deliver a discourse on the life and character of Professor Stuart, in the Central Presbyterian Church, on Sabbath evening, the 25th instant, at 7 o'clock.

FRUIT IN OLD AGE.

How beautiful is the old age of piety,—cheerful, trustful, and abounding in the fruits of patience, experience, and charity! The silvered locks reflect the radiance of celestial wisdom, the mild eye beams with heavenly love, while the cheeks yet flush with youthful ardor in that service which for scores of years has been a fire in the bones. Most delightful is the old age of one who having served Christ through two or three generations, retires from public scenes not for a life of quietude and ease, but that he may mature for children's children the fruits of the earnest and vigorous labor of earlier years. He brings forth fruit in old age. In the heat of manhood, in the dust of conflict, he found little opportunity to mature thoughts and plans of usefulness, which now he casts into the evenly-tempered crucible of a soul warmed with celestial fire, and purifies from all erudity and excess, then molds into stately beauty, and polishes beyond the corroding touch of Time. Perhaps it is given him with unabated strength to pursue his wonted routine of duties, where all his paths drop fatness.

We call to remembrance a Neander, plying his unwearied pen upon the great work of his life, and more and more suffusing its pages with heavenly love as he draws nearer to the society of his favorite John and his beloved Lord. We think of Alexander, to his latest day an instructor in the things of Christ, revising for the press his earlier publications, and diverting his leisure hours with newspaper paragraphs for the edification of believers or the entertainment of children. We look upon Stuart, with his indomitable will conflicting ever with nervous debility and pain, and his intense devotion to sacred learning, kindling afresh over some new work in exposition or defense of the Holy Scriptures. These brought forth fruit in old age.

But we have been led into this train of reflection more particularly by glancing over the first volume of the works of Rev. LYMAN BEECHER, D.D., now in course of publication by Jewett & Co., of Boston. His has been no cloistered student's life, but a life of active service in the cause of Christ, covering a half century of most eventful intercst, an era of reform in religion and in manners, of revivals and of missionary enterprise, of theological discussion, ecclesiastical contention, and political agitation, of progress in science, invention, and the useful arts, and of the peopling of this vast northern continent with all nations gathered hither to be molded by the principles and the institutions of the Puritans. In all these movements the now venerable Dr. Beecher has borne a prominent part: at no time a mere spectator, and often a chief actor in the scene. He now sits down to review the whole period and to give the results of his labors and observations to those that shall come after him. Of course in the writings of such a man, we are not to look for profound science, elaborate style, or finished scholarship; but rather for vigorous, earnest, practical thought, clearly and forcibly expressed, and driven home to the intellect and the conscience with the vividness of lightning. Grand views are here of God and his government—a theology based upon Scripture and a well-digested analysis of mind—and here are paragraphs of burning eloquence that live in the wakeful memories of those who heard them, and will live through all time. This volume contains the lectures on Political Atheism,—which develop in a masterly manner the great principles of moral government and of political philosophy—and also those on Intemperance, which gave such a mighty impulse to the Temperance reform. We shall look with special interest to the promised memoir of the author's life and times. May he live to see consummated in the dawning of millenial glory all the plans and labors of Christian enterprise to which he has devoted his life.

For the Independent.

ECONOMY IN BENEVOLENT SOCIETIES.

MESSRS. EDITORS:—A few years since three kindred societies, each having a separate organization, with secretaries, agents, &c., were united into one society, now known as the American Christian Union. The result has been most happy in all respects. Fewer paid agents are required—the work is effectually done and the money collected goes to its specific object. About the same time the Education and the College Societies entered into an arrangement by which there should be but one presentation, and requiring only one paid agent. This experiment has been very successful, and is approved by our churches. In view of these facts the question forces itself upon us, Cannot there be a further blending of kindred organizations into one? thus saving a very large expenditure for several sets of agents going over the same ground.

The American Tract, Bible and Sunday-school Societies are all kindred, and are engaged in the printing of books. Cannot these profitably form one great publishing concern? As they now stand, each requires very extensive premises for its printing and binding; each requires several secretaries to carry forward its various operations; each requires numerous agents and colporteurs to visit and cultivate the immense field. And all these establishments with their numerous secretaries and more numerous agents and colporteurs call for a very large amount of money under the general item of expenses.

The American Tract Society, distinguished for its enterprise and readiness to enlarge its operations, possessing as it does ample accommodations with presses and other machinery, could easily do the whole work without materially increasing its present expenses. It already publishes the books suitable for the libraries of Sabbath-schools. Little more will be needed in this department than to print the necessary blanks, &c. used in the schools. The colporteurs could easily attend to the formation of Sunday-schools in the new settlements; to the collecting of funds, and all the work now done by the agents of the Sunday-school society in the same field. The monthly paper published by both societies at a separate expense, and going to the same children, could easily form one paper. There is no reason why *two* expensive publishing establishments should be sustained when *one* could do the whole work, and that too with a very great saving. The American Tract and the American Sunday-school Societies ought to be united.

The American Bible Society publishes but one book. It already has its stereotype plates accurately cast and thoroughly corrected. These can be printed just as accurately upon the power presses, and as faithfully bound by the workmen of the Tract Society. Indeed the Tract Society has already made advances in this direction, having published the New Testament, which in a small way shows what they could do on a large scale. It would cost but a trifle to add this whole department to the Tract operations. One secretary for the Bible could attend to all the necessary oversight, whilst the many hundreds of colporteurs now in the service of the Tract Society could explore and supply the destitutions, and could collect the funds, &c. Ought not these societies to be fused into one? They profess to unite in their operations all evangelical denominations; they exclude all sectarian or denominational matter; they all are employed in printing and publishing books; they all have a similar aim; and they all appeal to the same churches for their support. Why should they not be united and save more than one half of the expenses now required for secretaries, agents, &c.? This is not an idle question. It cannot be dismissed with a sneer. Nor will sectional difficulties always prove an obstruction. The enormous expense of three separate establishments for the same general object will not always be endured. As honest stewards of the Lord's money, we are bound to study a wise economy.

Will you, Messrs. Editors, give place in your paper to these thoughts? It may be that they will awaken and direct attention to this subject. Other minds may express their convictions, and thus the way be prepared for the harmonious organization of THE AMERICAN BIBLE, TRACT AND SUNDAY-SCHOOL SOCIETY.

Thus there will be simplicity with energy and there will be economy with enlarged operations.

A MEMBER.

We cheerfully give place to the foregoing communication and invite the attention of the Christian public and especially of the officers and members of the societies named, to the suggestion which it contains. Indeed we were on the point of inditing an editorial on the same subject, when the article of our correspondent was received. The distinctions between the several societies referred to have been practically abolished by the encroachments of one upon the fields of the other two. The Tract Society, as our correspondent states, has already published a New Testament, and though this has brief notes, yet they are so studiously constructed to avoid anything denominational or forcible, that they do not practically violate the principle of the Bible Society, "without note or comment." The Tract Society, apparently ignorant of the fact that there is a society for the very purpose of providing literature for children, as if nothing had yet been done in this department, has commenced the publication of a children's paper, which is adorned with wood cuts sufficiently attractive for the best holiday books. If the expense of this costly paper is defrayed in part from the contributions of the churches, then the churches which already contribute to the A. S. S. Union for the same purpose, should inquire into the occasion for starting a new paper. If the Society, now living free of rent, publishes such a paper at cost or even at a profit, the question arises why may not all its operations be put upon the same basis? Shall the churches countenance it in becoming a rival of another institution by hawking penny papers over the same field? Are two institutions needed for the same work?

By all means let this plan of union be discussed. What should forbid its being tried? If this union can be accomplished, perhaps it may be followed by a still further simplification of our "moral machinery." Since colporteurs are asserted to be so much more useful than an educated ministry, especially for the West, why not dispense with the Education Society and the College Society? Indeed, except for the simple convenience of collecting funds, the churches themselves might be dispensed with in favor of one grand, central, undenominational institution for supplying the land with religious reading and religious talking "at cost."

Of course in that event, the *American Messenger*, somewhat enlarged and improved, would answer all the purposes of a religious newspaper, and our occupation being gone we would cheerfully resign the pen.

BIGOTRY AND LIBERALITY.

When the victorious general of Omar sent to his master to know what should be done with the Alexandrian library with its vast treasure of 700,000 volumes, the Caliph's answer was, "If they contain anything contrary to the Koran they ought to be destroyed, and if they agree with the Koran there is no use of preserving them. Let them be burnt."

Much in the spirit of this Caliph do some men embrace a Confession of Faith, making it the final arbiter, whatever does not conform to which should be destroyed, and whatever does agree with which is superfluous. They care not for argument or evidence, if the conclusion is against their standards. Those standards determine the character of men and systems, and rule all things with an imperious sway.

Very different from this was the spirit of Calvin, whose name is so often abused by the bigots of creeds.

In a letter to Martin Shaling, a minister at Ratisbonne, he says:—"I am so far from repudiating the Augsburg Confession, that I have willingly and gladly subscribed it, *interpreting it as I am authorized to do.*"—*Life by Henry*, ii. 99.

On the vexed question of the sacrament he was willing to harmonize with his opponents, on the basis of the Augsburg Confession, putting his own construction on that instrument. For doing the same thing—accepting the Confession of Faith in their understanding of it—scores of godly ministers were exscinded from the Presbyterian Church by those who claim to represent John Calvin. Alas, this was more in the spirit of the Mohammedan Caliph than of the Genevan Reformer.

WANT OF CANDOR.

Some weeks since the *Presbyterian* accused *The Independent* of having dishonored the memory of Rev. Dr. Alexander by translating his dying expression of confidence in the Redeemer into a recantation of the systematic theology taught at Princeton. We showed that this journal had cast no such reproach upon that venerable theologian, but had only set forth in a strong light the unreasonableness of such a use of the devotional "sentiment referred to. Though two issues of the *Presbyterian* have since appeared, there has been no correction of its former statement, nor any explanation to relieve this journal of the false position in which it had been placed before the readers of the *Presbyterian*. Is this candid?

THE ST. HELENA MISSION.—The friends of Rev. Mr. Bertram, and especially the numerous churches that have contributed in aid of his new mission houses on the Rock of the Ocean, will be pleased to learn that his mission to this country has been quite successful and is now nearly accomplished. Having audited his accounts, we are enabled to state that since his arrival in the United States, about two years since, he has collected a little over $5,100; of this $2,700 has been collected from Baptist churches, and the balance from other sources. $3,000 have been remitted to St. Helena, an acknowledgment of which appears in the paper of the island. Deducting about $600 for traveling expenses, &c.—a very small percentage for the time and labor of collection—Mr. Bertram has in hand $1,500, which he will carry back to his field. But $1,500 more are needed to close up the enterprise and furnish St. Helena thoroughly with church accommodations. Surely this trifling balance will be soon made up, that our brother may go back to his post rejoicing. Those who have not heard his narrative would do well to give it their attention, and to make an investment in this worthy cause—a cause common to the Christian world.

LANE SEMINARY NOT SECTARIAN.

It is due to the Faculty of Lane Seminary and to the College Society, that they should have an opportunity to correct the erroneous impression of our Iowa Correspondent.

LANE SEMINARY, Jan. 12, 1852.

MESSRS. EDITORS:—The remarks of your Iowa Correspondent, under date Dec. 8, 1851, respecting this Seminary, seem to call for a brief notice. He says, "I hesitate not to say that it (Lane Seminary) is employed, and is intended to be still more emphatically used as an instrument for promoting denominational, *i. e.* Presbyterian interests.

resided in France and Switzerland, and his wife is the daughter of Dr. Malan, of Geneva. Those who have formed their acquaintance speak of them in the highest terms.—*Richmond Watch. and Obs.*

BISHOPRIC OF BORNEO.—It is stated that Rev. Mr. McDougall, the senior missionary at Sarawak, will be appointed first bishop of the proposed new diocese of Borneo, Sir James Brooke being strongly in favor of the appointment. Mr. McDougall was educated for the medical profession, and before becoming a clergyman of the church of England held the office of Demonstrator of Anatomy in King's College, London, of which institution he had formerly been a student.

PAROCHIAL WORK.—It is one of the best signs of the times, that a renewed attention is directed, throughout our whole communion, to the practical working of our church's system in parishes. It is there, indeed, that the great, continuous, practical work of the church is to be wrought out. It is there that the aggressive work is to be consummated, and the process of training up to eternal life carried on.—*Gospel Mess.*

BAPTISTS.—A writer in the *Philadelphia Chronicle* reports that among a population of over 200,000, of which Chambersburg is the center, in the counties of York, Franklin, Adams, Cumberland, and Perry in Pennsylvania, and Washington in Maryland (which joins Franklin), there is not a Baptist meeting house, and but two small churches.

NON-CONFORMITY IN ENGLAND.—The Committee appointed by the House of Commons last session, to consider the law of church-rates, separate with-out agreeing to a report. Mr. Edward Baines, of Leeds, gave the following estimate of the number of Non-conformist chapels in England and Wales:—

Denominations.	*No. of Chapels.*
Wesleyan, - - - - - -	4,450
Independent, - - - - -	2,572
Baptist, - - - - - -	1,943
Primitive Methodist, - - - -	1,662
Roman Catholic, - - - - -	597
Calvinistic Methodist, - - - -	278
Bible Christian, - - - - -	415
Society of Friends, - - - - -	330
Wesleyan Methodist Association, - -	322
Methodist New Connection, - - -	281
Unitarians, - - - - - -	260
Church of Scotland, - - - - -	12
Free Church of Scotland, - - - -	77
United Presbyterian Church, - - -	61
Lady Huntingdon's Connection, - -	30
New Jerusalem Church, Jews and minor sects,	550
Total, - - - - -	14,340

ITALY.—At a late meeting of the Evangelical Alliance in London, Rev. R. H. Herschel, the converted Jew, said that while in Italy, he had made use of the fact, that the despotic powers dreaded the power of truth in the New Testament, as a means of convincing his Jewish brethren that the New Testament is true—and the argument had great effect. The persecutions of men for reading the New Testament, by the government, had led many Jews to read it.

IRELAND.—Mr. Pierce, a magistrate of the County of Clare, in Ireland, a member of the Romish Church, recently declared in a public meeting, that the prosperous condition of Ulster, in contrast with the miserable condition of other provinces, resulted from the reading of the Scriptures, and the dissemination of the Bible among the poorer classes.

CHELSEA, VT.—Rev. C. W. Kellogg writes, Dec. 5:—"You may say through the *Herald* that the Lord is most graciously reviving his work here. Last evening 70 and over came forward for prayers; nearly 100 have given us some precious in justification on the charge during the last eight weeks."—*Zion's Herald.*

A GENEROUS ACT.—Carter & Brothers, the enterprising publishers, have done a good service by the publication of four hundred copies of "Roger Miller," with an introduction by Rev. Dr. Alexander, to be placed in the hands of the several colporteurs of the American Tract Society. The memoir is peculiarly suited to encourage effort for the most destitute and hopeless classes, and will stimulate the band of colporteurs to renewed fidelity in that direction.

THE GREEK CHURCH.—The Czar is now the openly-declared protector of the Greek Church throughout the Ottoman Empire. Greek priests are led to believe they would be better (not *men*, but politically) under Russia than the Sultan, and speak freely of the good time to come, when they will be freed of Turkish oppression.

The oldest Methodist in this city is Father Richard Lecrart, a member of the Duane-street charge. He was born January 13, 1762, and joined the Methodist Society in this city (for at that time the Methodist Episcopal Church was not organized) when he was eighteen years old. He has, therefore, been a Methodist seventy-two years.

AN INTERESTING OCCURRENCE.—Three brothers preached in this city yesterday at different churches. The oldest officiated at St. Paul's; the second at *the Maverick church, and in the afternoon at Park-street.* The youngest of the brothers preached at the Church of the Messiah, and in the evening delivered an address to the Sunday-school connected with that parish.—*Boston Transcript.*

The *Macedonian* mentions that Mr. Stilson, of the Maulmain mission, was about to return to the United States. Mrs. Bennett, of the Tavoy mission, it was thought, would accompany him.

REVIVAL OF RELIGION.—Rev. A. D. SEARS, pastor of the Baptist church in our city, commenced a protracted meeting the first week in November, which has now continued about six weeks. Upwards of fifty have professed religion, about forty of whom have connected themselves with the Baptist church. A number of our best citizens have professed religion, and there has been a general awakening among the inhabitants of our city upon the subject of religion.—*Hopkinsville (Ky.) Press.*

Mr. Knapp, well known as the great Baptist revivalist, has received a call from the Mariners' Baptist church in Zanesville, Ohio, to hold a series of meetings with them. He has accepted the invitation, and will commence his labors with them early in January next.

CHERRY VALLEY.—I am happy to inform you of a glorious revival in this village and vicinity; about 150 profess conversion or reformation; over 100 have joined on trial. For many years Methodism here has been in death-grapple with powerful foes; but the God who rules in the armies of heaven, hath in these days given her a glorious triumph.—*Ch. Adv. and Jour.*

CAPE MAY CIR.—*Dec.* 28.—The Lord has been pleased to bless the ordinary and extraordinary means which have been used on this circuit to the salvation of souls. Within the last eight weeks we have received into the church more than eighty persons. We are still progressing in our work, and hope to see greater things accomplished through the cross of our Lord Jesus Christ.

There is an interesting revival of religion progressing in the Baptist church in Lee. Five young men and four young ladies were baptized last Sabbath by their pastor.—*Greylock Sentinel.*

ECCLESIASTICAL.

INSTALLATIONS.—On Tuesday, the 6th inst., Rev. J. C. Edwards, of Smithton, L. I., was installed pastor of the Second Presbyterian church and congregation, in Morristown, by the Presbytery of Elizabethtown. Rev. S. S. Kirtland preached and gave the charge to the pastor. Rev. John C. Rankin preached the sermon from Revelations 12: 17. Rev. E. B. Edgar gave the charge to the people.

Rev. Orlo D. Hine, late of Pontiac, Michigan, was installed pastor of the Congregational church at Village Corners, Ct., on the 6th inst. The parts in the public services were as follows: Introductory services, by Rev. L. Carry, of Webster, Mass.; sermon by Rev. George Bushnell, of Worcester, Mass.

Rev. Joshua S. Gay, late of Andover, Me., was installed pastor of the First and Second Congregational churches in Pittston, Me., on Wednesday, the 7th inst. Reading of the Scriptures and prayer, by Rev. P. F. Barnard, of Richmond; sermon, from 2 Cor. 5: 20, by Rev. Jonathan W. Ellingwood, D.D., of Bath.

On Tuesday, December 30th, a Committee of the Classis of Orange met at Napenoch, Ulster Co., N. Y., for the purpose of installing Rev. James R. Lent as pastor of the Reformed Protestant Dutch church of Warwarsing, located in that village. An appropriate sermon was preached by Rev. William Cruikshank.

It is a cause for congratulation that all the churches in the Classis of Orange are now again favored with the regular administration of the ordinances.

On Tuesday last, Rev. E. H. Barstow was dismissed from the pastoral charge of the Congregational church and society in Walpole, N. H., and Rev. A. Goldsmith, formerly of Princeton, in this State, installed as his successor.

Rev. J. P. Gulliver, pastor of the Main-street Church, in Norwich, Ct., has just returned with improved health from a European tour, in which he spent considerable time in St. Petersburg.

PHILADELPHIA.—On Jan. 4, 34 persons were added to the O.S. Presbyterian church, Kensington, Rev. W. O. Johnston pastor, of whom 22 were by certificate.

Rev. Nathaniel Colver, of the Tremont-street Baptist church, Boston, has accepted the call of the Baptist church in Abington, a town about fifteen or twenty miles from Boston. The church has a membership of something like a hundred and fifty, and has a new and neat house of worship.

Rev. Dr. A. H. Vinton, rector of St. Paul's, Boston, has been unanimously elected by the vestry of St. Thomas's Church, to fill the vacancy occasioned by the translation of Rev. Dr. Whitehouse to the office of Assistant Bishop of Illinois.

Rev. Levi A. Field, of Mittenague (West Springfield), has received a unanimous call from the Congregational Church and Society in Sturbridge, to become their pastor.

LIBERAL BENEFACTIONS.—The Church of the Puritans (Rev. Dr. Cheever's) responded to the recent appeal of the American Tract Society, by the generous contribution of $1,876.

The Baptist State Convention of Mississippi have resolved to raise $100,000 for endowing a college in that State.

Santa Cruz, Cal.—Rev. R. T. Hines has formed a Congregational church at this place, with a promise of soon having a flourishing society. The place is delightfully situated on the coast near Monterey, 100 miles below San Francisco, in an agricultural section. So says a gentleman just returned from the Pacific.

COLLEGES.

Hamilton College, N. Y.—We have received a letter from Rev. Dr. E. L. Lathrop, the agent of the college for procuring the proposed endowment of a pastoral professorship, in which he disowns any sectarian object in the movement of the N. S. Presbyterian synods. If this professorship is placed on the same basis with others, of course all apprehensions of sectarian design will be done away. The address of the agent to the friends of education, of which Dr. L. has sent us a copy, and which we had not seen when our former statement was prepared, proposes two valuable objects—to endow the professorship of Moral Philosophy, for which $15,000 are required, and to raise another sum nearly or quite equal for the needed increase of the library and apparatus. As thus presented, without any sectarian objects or entanglements, the plan appears eminently entitled to the favor of the friends of education, not only in the interior but also in the metropolis of the Empire State. And with the high character which the college is attaining under its present able and devoted faculty, the enterprise would seem to be quite feasible, and we hope it will meet with entire success. We copy with pleasure the concluding paragraph of Dr. Lathrop's appeal:

"Hamilton College, with its ample structures and grounds, and its endowments already secured, presents a strong foundation, upon which an educational superstructure under Christian influence, of almost any dimensions, may be safely reared. It has a very competent faculty assiduously and successfully devoted to the objects of their vocation. It is sufficiently retired from scenes and sources of temptation to make it a desirable and safe retreat for students engaged in the pursuit of education. The means which are desired for accomplishing the object now proposed, are very much greater than were in possession of the generation which has already done so much. An enlightened and Christian liberality would not hesitate to furnish the means which are necessary for the objects proposed. While within a short period $200,000 have been raised by the Baptist denomination for establishing a college, it would not seem to be impracticable to raise the amount proposed among the friends of education, including the numerous class of citizens who sustain a more particular denominational relationship to Hamilton College, and who have no other institution of this grade in all Central and Western New York.

L. E. LATHROP,
Commissioner of Ham. College."

Oberlin College, Ohio.—The annual catalogue for the year gives the names of 22 students in theology, 65 in the college, 16 in the teachers' department, 231 preparatory, and 233 ladies, besides 4 ladies preparing for college—total 571. In connection with this is a triennial catalogue of graduates from the first commencement in 1836; being 130 graduates in theology; and 224 graduates of the college, of whom 32 or 14 per cent. are ladies; and 100 graduates in the young ladies' course. No honorary or complimentary degrees have ever been conferred. The list of theological graduates does not include the names of those who did not complete their course in this institution. As this college is now before the public for a permanent endowment, and Professor Hudson is in Boston on an agency for the object, we are happy to help a little, by giving, chiefly from an article in the *Oberlin Evangelist*, the following brief statement of the grounds on which the application is made for public patronage.

The claims of the institution are urged, from the designs of the founders and the results of its experiment. In its intention, it incorporated most of the peculiar features which MARY LYON struggled for in the foundation of the Mount Holyoke school; that is, to furnish the means of a liberal or a thorough practical education at *as low a rate as to bring it within the reach of persons in moderate circumstances*; to give young persons of the larger equal to those of the other sex; to promote health, economy and independence by uniting manual labor with study; and to conduct the process of intellectual training under the fullest influence of evangelical religion, and the spirit of Christian reform.

The teachers and managers of the institution, after 16 years' experience, are satisfied that the project has been attended with gratifying success. The highest salary paid to any professor is $600, and the average is $400. The yearly average of scholars for 10 years past has been 500, and last year it was nearly 600. The necessary expense (besides clothing) for 40 weeks of term-time does not exceed $85. The only vacation being three months in winter, from 250 to 400 find employment in teaching school (many of them in schools of a higher order, or academies), by which they earn $40 to $60, and this aid the cause of common school education throughout the whole West. By teaching, by manual labor, and other employments, four-fifths of all the students have mainly supported themselves.

It is learned that a large majority of all the scholars educated at Oberlin are hopefully pious, 60 have become missionaries, and 200 ministers of the Gospel, and most of the whole number intelligent and principled reformers, impelled and guided by earnest evangelical piety and practical ideas of life and its objects. The course of study is not excelled in thoroughness by any college of the same age and surrounded with equal difficulties.

The union of the male and female departments has produced none of the dreaded evils and all its anticipated benefits—higher culture, better manners and morals, greater discipline, greater order. The young gentlemen and ladies meet in the recitation room on equal terms; at other times, the latter live in separate buildings or in private families, under the care of the pious and accomplished lady who is principal of the female department, and all the proprieties of life are as thoroughly secured as at any other school. Of the students last year, no less than 120 were brothers and sisters.

Oberlin is favorably situated to exert an influence in the West. It is in a healthy climate, on a fertile soil, easy of access, surrounded by a population as intelligent and moral as any community in the country. Having by a fair trial of sixteen years made good its claim to be regarded as a public blessing, entitled to favor and support as such, the trustees of the institution now seek such an endowment as is needed to perpetuate its benefits. For this purpose, they propose to raise a fund of $100,000, the annual interest of which, 86,000, shall be appropriated to the support of the teachers. They will thus be able to employ from fifteen to twenty teachers, who can instruct in the various departments 200 to 1,200 students.

Of the proposed sum, we understand that $90,000 are subscribed conditionally, and it requires $10,000 more to secure the whole. Owing to some local circumstances, it is feared that the whole will fail unless the sum can be made up within a few months, and for this object it is hoped the way will be open for successful application to new friends, who will deem it a privilege to aid an institution that *is doing* so much for the West. We copy—

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LITERARY.

Garrison.—"Selections from the Writings and Speeches of William Lloyd Garrison." 12mo. pp. 416. The man whose pen, spite of his errors, has made his mark upon the world, gave tokens of the power that was in him when poor, unknown, and in a Baltimore prison for an offense against the Majesty of Slavery, he wrote the following immortal stanza:—

FREEDOM OF THE MIND.

High walls and huge the BODY may confine,
And iron grates obstruct the prisoner's gaze,
And massive bolts may baffle his design,
And vigilant keepers watch his devious ways:
Yet scorns th' immortal MIND this base control!
No chains can bind it, and no cell enclose:
Swifter than light it flies from pole to pole,
And in a flash from earth to heaven it goes!
It leaps from mount to mount—from vale to vale
It wanders, plucking honeyed fruits and flowers;
It visits home, to hear the fireside tale,
Or in sweet converse pass the joyous hours:
'Tis up before the sun, roaming afar,
And in its watches wearies every star!

Mrs. Sigourney.—Charles Scribner, 145 Nassau-street, has published a useful work on practical piety, by Mrs. Sigourney, entitled "Examples of Life and Death." 12mo, pp. 349.

The North American.—This patriarch of American Quarterlies begins the new year with its 154th number, 260 pages, and gives several elaborate articles, well worthy of its name and standing. The leading article is on Latham's English Language, in which is a very ingenious analysis of consonant and vowel sounds "for the English, and in general for the Teutonic and Pelargic Languages." It would have been an improvement if the writer had selected an English word, in place of *Lene*, to denote one division of consonant sounds. Other subjects treated are, Pius IX. and the Revolution at Rome, Campbell's Lives of the Chief Justices, Kent's Commentaries, French Painters, Fenimore Cooper, Annals of Warren, Commercial Intercourse with British America, Lord Morpeth and Lady E. S. Wortley in America, Free Trade.

Mass. S. School Society.—This ever-diligent Board have sent us three of their recent 18mo issues, which are on sale at Dodd's, viz:

1. "Pride and Poverty: or, Carry's History of Herself" pp. 86.
2. "My Pet Flowers." pp. 72.
3. "Robert the Rusty, and Reuben the Radiant Boy." A story in verse. pp. 72.

History of France.—"Lectures on the History of France. By the Right Honorable Sir James Stephen, K.C.B., LL.D., Professor of Modern History in the University of Cambridge." Reprinted by Harper & Brothers, 82 Cliff-street. 8vo, pp. 710.

Wesley.—"Wesley and Methodism. By Isaac Taylor." Republished by the Harpers. 12mo, pp. 328. With a portrait of Wesley in his extreme old age, engraved by M'Rae, from a picture by Ashton.

Harpers have issued Part 19 of the admirable "Pictorial Field-Book of the Revolution. By B. J. Lossing." Also, Parts 16 and 17 of Henry Mayhews' "London Labor and the London Poor."

Whig Almanac.—Messrs. Greeley & M'Elrath have issued their Almanac, as usual, filled with election returns and other statistical tables, invaluable to politicians in tracing their "progress," and calculating the the chances of the next election. A table of census returns by counties, for 1840 and 1850, is worth the price of the book. pp. 64.

Elizabeth Fry.—The Am. Sunday-school Union have published a very good memoir of "Elizabeth Fry, the Philanthropist." 24mo pp.

Africa.—The work on Africa, recently published by Mr. George Thompson, the returned missionary, is for sale, price 62 cents, by William Harned, 48 Beekman-street, at the office of the American Missionary Association.

"Youth's Penny Gazette."—The yearly volume of this little semi-monthly of the S. S. Union makes, when bound, quite a valuable book for the children's library.

Arithmetic.—"High School Arithmetic; containing the Elementary and the Higher Principles and Applications of the Science, with the most useful Methods of Calculation," &c., &c. By James B. Dodd, A. M. Prof. of Mathematics in Transylvania University, Ky. Published by Pratt, Woodford & Co. 12mo, pp. 362.

Bookkeeping.—"A Treatise on Practical Bookkeeping and Business Transactions; embracing the Science of Accounts, and their most extensive applications. Designed as a class-book for academies and schools." By Joseph H. Palmer, Instructor in the N. Y. Free Academy. 12mo, pp. 167.

Grote.—Jewett & Co., Boston, have issued Vol. 8 of Grote's History of Greece. 12mo, pp. 496. This is as far as the work has been published in England, but it is understood that other volumes are in an advanced state of preparation for the press.

Homeopathy.—The "Fiske Fund Prize Dissertation of the Rhode Island Medical Society" is on "Homeopathy, its Doctrines and Evidences," by Worthington Hooker, M.D., author of "Physician and Patient," and "Medical Delusions." 12mo, pp. 147. Published by Scribner, Nassau-street.

Dictionary of Artists.—Putnam is publishing in 10 numbers of 100 pages each, price 50 cents, "A Biographical and Critical Dictionary of Painters, Engravers, Sculptors and Architects, from Ancient to Modern Times; with the Monograms, Ciphers, and Marks used by distinguished artists to certify their works." By Shearjashub Spooner, A.M., M.D.

Putnam's Home Cyclopedia.—"Hand-Book of the Useful Arts; being an Exposition of their Principles and Practices, and a Compend of American and European Inventions." By T. Antisell, M.D. George P. Putnam, publisher. 12mo, pp. 420. The necessary expense (besides clothing) for 40 weeks of term-time does not exceed $85. The only vacation being three months in winter, from 250 to 400 find employment in teaching school (many of them in schools of a higher order, or academies), by which they earn $40 to $60, and this aid the cause of common school education throughout the whole West. By teaching, by manual labor, and other employments, four-fifths of all the students have mainly supported themselves.

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FOREIGN.

Arrival of the Asia.—The Royal Mail Steamer arrived on Friday afternoon, with news to Jan. 2.

Cotton.—The cotton market during the past week has been much depressed, with an increased anxiety amongst holders to realize, causing a further decline of fully 1-8d per lb. in American descriptions. This may partly be owing to the stock in this port proving about 40,000 bales more than had been previously estimated, but in our opinion, the decline is more to be attributed to a growing want of confidence in the maintenance of our present quotations.

Flour.—The reduced stock of flour and wheat in this port (the former being estimated at 250,000 barrels, and the latter at 120,000 quarters), has created a better feeling in the corn market. Flour having advanced fully 1s. per bbl., and wheat 2d. per 70 lbs., and there is decidedly more confidence to-day than has been apparent for months past. A very singular feature is apparent in the corn trade this year, for whereas formerly England obtained large supplies from Ireland, now they are dwindling to a mere trifle, and she is making increased demands on this country for both foreign wheat and flour.

Western Canal flour is quoted at 16s.@21s.; Philadelphia and Baltimore, 21s.@21s. 6d.; Ohio and Canada, 21s. 6d.@22s.; flour, 17s.@18s. per bbl. White wheat, 5s. 4d.@6. 3d.; red, 5s.@5s. 4d. per 70 lbs. White corn, 30s.@31s.; yellow, 27s. 6d., and mixed 27s. per quarter.

England.—Notwithstanding the recent change in the Foreign Department, no great excitement pervades political circles, public attention being chiefly directed to the progress of the new order of things in France, and the progress of Kossuth in this country.

The case of the Prometheus excites considerable concern, and has even caused some depression in the funds. The comments of the press, however, are decidedly peaceful in their spirit.

The London *Globe*, of Dec. 27, says there will be no change of foreign policy on the retirement of Lord Palmerston; the policy will continue to be English, and directed to the maintenance of peace:

"When foreign countries have successfully established constitutional governments, they have received the moral support of England; they will receive in future the same sympathy and the same moral support. But if other nations choose to live under a different form of government, placing more power in the executive, or giving greater control over the executive, this country will always respect national institutions. A policy so simple and so just ought not to excite enmity or require concealment."

France.—According to the returns, the election of Louis Napoleon has been carried by universal suffrage of nine-tenths of all the people of France. If the returns were to be relied on, this would seem to be conclusive upon other nations, that the rule of this miserable creature is the will of the nation; and this will so fully expressed would forbid either the hope or fear of another change. A dynasty thus established would promise to be secure. But under the circumstances, the returns afford no evidence at all of the reality. Louis Napoleon and his colleagues are not to be trusted at all. They needed the falsification of the returns, as a matter of course the returns would be falsified to any extent required. The papers are filled with details of the proceedings and formalities of the reports and the recognition of the Dictator. The official returns gave 7,439,206 ayes, 641,737 noes, and 36,880 blanks. To a very fulsome address of the commissioners on announcing the result, Louis Napoleon replied in a vain-glorious style, saying among other things—

"I comprehend all the grandeur of my new mission, and I do not deceive myself as to its difficulties. But with an upright heart, with the co-operation of all right-minded men, who, like you, will assist me with their intelligence, and support me with their patriotism with the tried devotedness of our valiant army, and with the protection which I shall to-morrow solemnly beseech Heaven to grant me (prolonged sensation), I hope to render myself worthy of the confidence which the people continue to place in me (loud approbation). I hope to secure the destinies of France by founding institutions which respond at the same time to the democratic instincts of the nation, and to the universally expressed desire to have henceforth a strong and respected government (warm marks of adhesion). In fact, to give satisfaction to the exigencies of the moment, by creating a system which reconstitutes authority, without wounding the feeling of equality, and without closing any path of improvement, is to lay the foundation of the only edifice capable of supporting a wise and beneficent liberty."

The republicans maintain the same significant inaction. The eagle is restored on the standards of the army and on the cross of the Legion of Honor. The constitution is expected to be forthcoming very soon; it is expected to be a modification of that established by Lamartine in the year VIII., which operated the way for him to the empire. The correspondent of the *Times* says:

"It is thought that the Senate, which will perform similar functions to those of the *Tribunate* of the year VIII., and which was intended to be composed of only eighty members, will comprise 160, of whom 64 will be named by the President of the Republic, and 79 by the communal electors, who will themselves be elected by universal suffrage. The Legislative Corps will, it is stated, be composed of 350 representatives, named (but not by the *scrutin de liste*) by arrondissements, and by means of direct universal suffrage. It is not believed, however, that the qualification for elector will necessarily imply that of representative, but the Constitution will require that the candidate for the Legislative Corps shall be at least 30 years old, and that he shall pay yearly taxes of from 1000f. to 1500f."

The Paris correspondent of the *Courier and Enquirer* says:

"A person who was present last night at the *Elysee*, upon the occasion of the solemn reception of the diplomatic corps and other public functionaries, who offered to M. Bonaparte the compliments of the season, assured me this morning that Mr. Rives was present, and was very kindly and cordially received by the Prince, who expressed the hope that what had occurred in France would not affect the amicable and cordial relations that have so long existed between the English and the United States. Mr. Rives will attend this morning at *Notre Dame* the *Te Deum*, which is ordered for to-day."

Arrival of the Arctic.—The Collins steamer arrived on Wednesday morning, with news four days later. Louis Napoleon was inaugurated on the 3d of January, in the church of Notre Dame with much pomp, and then took up his residence at the Tuilleries. The acclamations at the church were cold; the people gazed vacantly through the gate of the Carrousel; some cried, "Il y est," and others responded with a laugh "Il y restera;" "there he is," and "there he will stay." The promulgation of the new Constitution for France was postponed to the 8th.

It is now positively stated that measures are in progress for establishing a submarine cable between Dublin and Holyhead.

The returns kept by the principal insurance offices, of the fires which have occurred in the metropolis and suburbs during the year just closed, exhibit a considerable increase as compared with former years. Number they exceed 1000, of which between 400 and 500 houses were for the most part destroyed.

Government has advertised for tenders for conveying mails by screw steamers between the Cape of Good Hope and Calcutta, *via* the Mauritius and Ceylon. This will establish a steam-packet communication between the Mauritius and this country, both by the Cape and over land routes. It will also connect the Cape with the overland route.

A Birmingham paper says, "We can only take leave of this year with the expression of a sincere conviction that it is one of, if not the most prosperous ever experienced in this town, and with the single drawback as regards iron, it has perhaps been equally so for the district.

CONGRESS.

FRIDAY, Jan. 9.

IN SENATE.—For the first time in three years the Senate adhered to its previous appointment of a day to consider private bills. In this case, however, the first hour was taken for general business. The following bills were ordered to be engrossed:

For the relief of William P. Greene. Of John A. Magraw, of New York. Of the personal representatives of W. A. Slocum, deceased. Of Margaret Heitzel, administratrix of A. B. Heitzel, deceased, late Assistant Quarter Master U. S. Army. Of Adjutant General Roger Jones. Of the Representatives of Joseph Watson, deceased. Of A. M. Dade, widow of the late Major Dade, of the Army. Of Allen G. Johnson. Of Richard Chaney and others. Of Rufus Dwinel and of John Shly, of Georgia.

IN THE HOUSE.—Thirteen private bills were passed.

The President of the United States communicated the batch of documents, criminations and recriminations, concerning the Territory of Utah and the Mormons. In one of the documents, Gov. Brigham Young writes to the President, under date Sept. 29, 1850, complaining of the Judges and Secretary. One paragraph is—"Mr. Harris, Secretary, informed me in a conversation which I had with him, that he had private instructions, designed for no eye but his own, to watch every movement, and not pay out any funds unless the same should be strictly legal according to his own judgment." No people exist, he says, who are more friendly to the United States than the people of Utah; and that he would faithfully discharge his duties.

Mr. BERRIEN[illegible] asked, but did not obtain leave, to introduce a resolution that the committee to whom the papers were referred containing the charges of the returned officers, should have power to send for persons and papers, and send to Utah a commissioner, designated by the Speaker, to take depositions as to the truth of what is contained in the report, and that the delegate of that territory have power to retain counsel to conduct the business before the House.

MONDAY, Jan. 12.

IN SENATE.—Petitions were presented in favor of Hungary and against flogging in the NAVY. Sundry bills were reported and referred.

The Census printing came up again.

Mr. SMITH opposed the resolution, and moved that the printing be done by contract, according to the Law of 1842. He had no objection to the parties named in the resolution personally or politically; he would as soon they should have it as others, but this resolution proposed to give work, which was of vast amount, on the principle of favoritism. He believed, moreover, that the work should be given to Donaldson and Armstrong, with no condition annexed, except for prices to be deemed reasonable, by a Committee composed of a majority of the party whose interests Donaldson and Armstrong are. He contended that the effect of the resolution was only to give work to the proprietors of the political organ of the majority of Congress. He did not think the committee would do anything improper, but all others, except Donaldson and Armstrong, were excluded from acting. He said in the resolution about the number of copies to be printed. The

Editors' Cable.

HOMŒOPATHY: An Examination of its Doctrines and Evidences. By Worthington Hooker, M.D. New York: Charles Scribner. 1851.

"Who shall decide when doctors disagree?" Who especially shall arbitrate between doctors of medicine in this age of multifarious systems and practices? This journal certainly will not be guilty of the temerity of such an attempt. For the medical profession we entertain a high regard; it is not, as is sometimes said, a mere necessary evil in society, but a great positive good. In the medical profession we include *all* intelligent and thoroughly educated physicians, all who have a competent knowledge of anatomy, physiology, pathology, and Materia Medica, irrespective of any particular theory of medicine or mode of practice. Among sects and schools in medicine there is even more of bigotry, virulence, and persecution than among sects and schools in theology. There is a regular 'orthodox' practice, and whatever deviates from the standards is heterodox. Its practitioners are charlatans, and even constructively 'murderers,' not to be recognized professionally or socially, nor to be suffered to collect their dues by law. There is old school and new school, conservative and radical, regular and improved, established and progressive,—in short, every phase of system and opinion, and these are contrary the one to the other. Sometimes these medical antipathies serve ministers a favorable turn in their analogous differences. When Mr. Burchard was laboring as an evangelist in Vermont, a cautious pastor declined his services notwithstanding the urgency of some of his leading parishioners. The village doctor was particularly anxious that Mr. Burchard should be invited to preach, and was even disposed to make trouble with his minister on the subject. At length his pastor said to him, "Why, doctor, I wonder at your eagerness to have Mr. Burchard preach, for *he is not a regular practitioner.*" "Oh," rejoined the doctor, "if that's the case I certainly don't want him;" and there was an end of the matter.

Is there such a thing as a science of medicine, or is all medical practice mere empiricism? We believe that there is a *science* of medicine, based like every true science upon observation and induction. But has this science been perfected, and is it laid down in books with a precision and a uniformity never to be departed from? Obviously not. This no educated physician will pretend. What then is required in the physician? First of all, that he should not be a mere *book-man*, blindly following authorities and standards, and practicing by square and compass. Such a character, whether a book Homœopathist or a book Allopathist, is precisely on a level with the mere book theologian. The physician should master what is in the books, should acquaint himself with the inductions and the theories of those who have gone before him—for his science is built on facts—but he should not be a mere *school*-man, practicing under any name, by rote and rule; he should be not an Allopathist or a Homœopathist, but a *physician*, whose business it is to study diseases and their phenomena, remedies and their effects. His mind should be continually open to facts from whatever quarter, and while he should be slow to abandon the results of long experience for new theories, and indeed should never abandon experience for theory, or practice by theory, he should be ready to investigate any new phases of medical experience, and to test them carefully, not by his theories but by the rules of evidence. He should prejudge nothing, but prove all things and hold fast that which is good. Such a man will inspire confidence and gain reputation and success.

Much the same change is going forward with respect to physicians that has already taken place with regard to ministers. The days have gone by when the minister was treated with deference on account of his putative character, when the children trembled at his approach, and the whole congregation rose with reverent awe as he entered the house of worship. But the minister who deserves to be respected is even more respected now than then. He stands upon the basis of a true, not a fictitious character. So the days have gone by when the physician with his antiquated chaise, his powdered wig and gold-headed cane, was looked up to as the oracle of health—the patron saint of the village. Now-a-days the physician must depend for influence and success not upon his profession but upon his competence and skill.

There is in the community a general state of skepticism with reference to medical practice. Physicians themselves have contributed largely to produce this feeling. The opposition of different schools, and the constant tendency of each to impute an opponent's success not to his treatment but to nature, has led many to query whether Nature is not in all cases more reliable than medical treatment of any sort. This is a hasty and false conclusion. But how shall it be corrected? Not by the endless wrangling of schools; not by mutual denunciation; but by establishing relations of confidence between the physician and the patient, by a candid exposition of the nature of the disease under treatment and the design of the remedy, and especially by *withholding* medicine when it is not required. This confidence on the part of the physician should be reciprocated by the patient, who should most cheerfully pay the doctor a double price, for quieting groundless fears and demonstrating to him that he is not sick enough for medicine when he imagines himself to be dying.

We have been betrayed into quite a long dissertation on this subject, but not longer than its importance demands. We do not presume to instruct, much less to dictate, but as Kossuth would say, this is our "humble request" to the medical faculty, that they will treat their patients as intelligent beings, and use reason whenever reason is more needed than physic.

Dr. Hooker has written an admirable satire upon Homœopathy—keen as a razor. It is easy to satirize some points of the system, especially the dynamios of infinitesimals and of trituration. But Dr. Dixon of the Scalpel shows how easy it is to satirize the regular profession; and just now we see some of the most eminent physicians of New York contending—with a less amiable spirit than Michael showed when he disputed with the devil about the body of Moses—over the grave of their deceased brother, the estimable Dr. Kearny Rodgers, as to who mistook his disease and caused his death by mal-practice.

Dr. Hooker tells us that "those regular physicians who have become Homeopathists, did not bear the character of judicious practitioners previous to their conversion;" and that "Homeopathy is better than *bad* Allopathy;" he admits also that in many cases recovery is not at all due to the remedy administered. Very well; but how are we, the laity, to know who are "judicious practitioners" and who are not, or what is "bad Allopathy" and what good? In truth we desire to have nothing to do with pathies of any sort; but in our extremity we would greatly prize the attentions of a kind and intelligent physician, such as we take the author of this book to be. A model physician, in our view, is one who has mastered the science of medicine without being wedded to mere theory, who is patient and attentive, whose mind is open to evidence, who is neither forward to experiment nor slow to admit new light, who uses moral influences with his patients quite as much as physical, and by a cheerful religious tone inspires confidence in God, when human skill must fail.

MEMOIR OF MARY LUNDIE DUNCAN; being Recollections of a Daughter. By her mother. Published by the American Tract Society.

This Memoir is already known to our readers through previous notices, and by many its merits are appreciated from personal examination. The Messrs. Carter have published it in various styles, and at as cheap a rate as could be desired. Here, however, is an edition by the Tract Society, which we are informed was *abridged* for its uses; but we are not informed by whom the abridgement was made—especially whether it was made with the consent of the author. When Mrs. Duncan was in this country, she was earnestly solicited to abridge the work so as to adapt it to the basis of the Society, or to allow such an abridgement to be made, but as nearly as we have been able to ascertain, up to the time of her departure for Scotland, she steadfastly refused to alter her daughter's letters and other productions, which to her were sacred. If her consent was afterwards obtained, the public are not advised of it by anything that appears in this edition. From the manner in which the abridgment is announced the presumption is that it was done without her consent; we shall be glad to learn that this was not the case.

But what was the necessity for abridgment? As the new edition actually contains *more* pages of the same size and generally the same type with the old, one is puzzled at first to perceive wherein it has been abridged. A closer inspection brings to light the following examples:—

Page 10. A pleasant paragraph touching Mary's babyhood and her fancied resemblance to Madam Guion, is omitted for no assignable cause.

Page 30. "The next winter she, with trembling and humble anxiety, asked if she might be permitted publicly to profess her faith in Christ" [original—*if she might be counted worthy to approach the table of the Lord.*] "Her father told her that he hoped and believed she loved her Lord now, [original, *and as the communion is an ordinance in which he reveals himself to those who love him*] he saw no reason why she should be held back on account of age" [*and he trusted she would be strengthened to persevrance by partaking of it.*]

Page 49. A very interesting letter from a youthful friend respecting Mary's character and standing at school is here omitted, for no reason that we can guess. It speaks of Miss Lundie's "steady example," in reading her Bible and walking in the commands of God as having more effect upon schoolmates, than the precepts or example of teachers; of her deep sense of divine things; while it impartially condemns her faults. On what principle, or for what great public interest was this letter omitted?

Page 79. The following sentences of Mary's diary are omitted: "We have been lately much interested in the emancipation of slaves, I never heard eloquence more overpowering than that of George Thompson. I am most thankful that he has been raised up. O that the measure, soon to be proposed in Parliament, may be effectual!" Need we ask *why* this was omitted?

Page 92. A complimentary allusion to "the Rev. S. H. C——, D.D., of New York," is replaced by a general allusion to "an American clergyman."

Page 93. A very interesting account of Dr. Cox's visit, with several of his characteristic expressions, is here omitted; it covers a page of the original. Here is a specimen: "I attended a prayer meeting where Dr. C. spoke of revivals, and I longed for an effusion of the Spirit on my own poor heart and all around me. May I never forget that night."

At page 103, another allusion to George Thompson and a poetic tribute to him and his work, though contained in the original diary, are wholly omitted.

We give in brackets some curious omissions from a paragraph on p. 127. "August 1. Freedom has dawned this morning on the British colonies. [*No more degraded lower than the brutes,—no more bowed down to earth with suffering from which there is no redress.*] The sons of Africa have obtained the rights of fellow-subjects—the rights of man, the immortal creation of God. [*Now, they may seek the sanctuary fearless of the lash; they may call their children their own.*] Hope will animate their hearts, and give vigor to their efforts."

A queer change is made on p. 128. The original reads, "To-morrow, *D. V.*, we shall set out on our long anticipated tour." The new version reads, "To-morrow we *expect* to set out," &c. Which of these is the more Scriptural, according to James 4: 45. P. 185, sundry items of Scotch church history are omitted.

At p. 204, the following touching allusion to *her own baptism in infancy*, is omitted: "Mr. T. preached and baptized Mr. Macculloch's babe, with a solemn exhortation to him. It made me think of the time when my own papa held up his first-born, his little Mary, that she, too, might be admitted into the pale of the visible church."

Every other allusion to infant consecration is studiously avoided, and this although there is no argument on the subject, but the simple mention of a fact among the regular entries of the diary. A beautiful expression of maternal love upon the occasion of the birth of her first-born, is entirely omitted. The following letter to a friend embracing the same topic is left out of the abridged edition:

"TO A FRIEND IN KELSO.

"BARNES, *June* 4, 1837.—I want to thank you for your kind letter, and the tokens of remembrance, the kindness of which I feel very much, and hope you will indeed give my little Mary a place in your affections. I rejoice in the thought that she has so many praying friends, and I would plead for her the promise which is unto Christians and their children. She was baptized yesterday by her dear grandpapa, and the service was most soothing and strengthening. I hope strength will be given to us by that good Shepherd to whom we have devoted her, to train her up for him. He loves the lambs of the fold, and surely this little one will be among those whom he carries in his bosom. When you remember those hours to which you allude, in Kelso manse, where you heard from my dear papa parents of a Savior's love, will you let the thought remind you to pray for their dear little grandchild? None can quite understand a mother's feelings till taught by experience. It seemed like opening a new fountain in my heart,—a love unlike what I feel for any other; but no *greater* than all other love, as I have heard some mothers say it is. I sleep with baby, and I am a great deal with her: and oh! I would have my heart always filled with petitions for her."

The last omission we notice, is of the following sensible paragraph from p. 317:

"In the same letter she replies to remarks on the expectation of the personal reign of Christ: 'I do not think it the legitimate effect of a belief in the *personal reign* of Christ to stop missionary exertions; but that arises from carrying it too far, and *fixing the time* for which there is no warrant in Scripture. It *should* excite to greater exertion, that the nations may be waiting to receive him. I feel much interested in the subject, yet almost fear to study it lest I should go wrong. The word of Divine truth cannot be too reverently handled; and I shrink from a fanciful and erroneous application of any part of it.'"

We have gone into these details because the case involves some important principles, and serves as an illustration of the mode of conducting our benevolent book-publishing societies. Here is a tribute from the pen of a living mother to the memory of a deceased daughter, consisting chiefly of such extracts from that daughter's correspondence and diary as the mother, after advising with judicious friends, saw fit to lay before the public. This volume, widely published in Scotland, was re-printed in this country by a house having every facility for giving it a wide circulation, and the edition both in style and price gave entire satisfaction. There was no *call* for the republication of it by the Tract Society. The author did not request the Society to publish it, but on being urged to revise it for the basis of the Society, she declined doing so, and if ever she did consent to allow others to revise it, that consent was extorted by much wearisome importunity. At length the Society publishes an "abridged edition." The abridgment extends perhaps to a dozen pages. And what are the topics omitted—the denominational features or the pestilential heresies against which the Tract Society would shield the Christian public? One is the declaration that the communion season is a means of spiritual strength and improvement to the believing soul. Another is the fact that George Thompson is an eloquent speaker, and that opposition to slavery is a worthy cause to engage his talents. A third is, the fact that infant baptism is still administered in some Christian churches, and the expression of Christian confidence in the love of the Redeemer for the lambs of the flock. It is important that the Christian public should *know* these facts, and should consider whether it was for such purposes the Tract Society was organized and is sustained by the benevolent contributions of the churches. Our duty is discharged in making the statement.

PUTNAM'S SEMI-MONTHLY LIBRARY, for Travelers and the Fireside. Mr. Putnam has opened a plan for the entertainment of the traveler and the instruction of the family, which promises to be useful and popular. It is to publish on the 1st and 15th of each month, a book of permanent value, mailable like a magazine, and portable for the traveler, while at the same time it is well printed, on good paper, so as to be worth binding for preservation in the library. The first number is just issued, and under the title of *Home and Social Philosophy* contains selections from Dickens's Household Words. The volume embodies many valuable suggestions of domestic economy. The whole style of the work is creditable, and the promise for the series is inviting. A large amount of good reading will thus be furnished at 25 cents a volume or $5 a year. Success to the enterprise.

The Messrs. HARPER have issued Nos. 16 and 17 of *London Labor and the London Poor*, by Henry Mayhew; a work of extensive and profound research into the physical and moral condition of the masses in the great city—that is deserving the regard of all philanthropic and Christian men.

The beautiful *Pictorial Field-Book of the Revolution*, published by the same house, is drawing toward its completion. In the graphic delineation with pen and pencil, of the memorable scenes of our early national history, it surpasses anything hitherto published. It deserves to be an American household book.

PRACTICAL.

For the Independent.

SELF-CONSECRATION.

Dear Jesus I come to Thee—hither I bring
What'e'er I *now* have or may *ever* possess,
My life and the tendrils that round it may cling.
Yea, all that is given to love and to bless.

Dear Jesus I come to Thee,—oh 'tis not meet
Too lightly to enter such presence as Thine—
Too lightly Thy name and my vows to repeat,
These vows which I never can break or resign.

Here low at Thy feet, where I've often wept tears,
Deep grieving my heart so rebellious had been—
Here where thou so sweetly allayed all my fears,
Soft whispering peace and a pardon for sin.

Here, now do I proffer what once was Thine own,
What blushing I tell has revolted from Thee,
Alas, for my folly I ne'er can atone!
Alas, that *Thou only* couldst suffer for me!

Oh take this frail body, no longer to live,
Except in its weakness Thy praise to fulfill!
Oh take this poor heart, though unworthy to give,
Its throbbings may answer Thy glorious will!

God placed in me powers for destiny high,
Though long have they warred in an impious strife,
Oh now from all sin they would hasten to fly,
And find in Thy service a newness of life.

While thrown in my keeping, earth's glittering dross,
Ne'er Lord as a treasure enshrined shall it be,
But looking still up, let me count it as loss,
Save as I may use it to glorify Thee.

Now dedicate *wholly*, my *life* and my *all*,
For *time*, for *eternity*, still to be Thine;
I'll *never* relinquish—will never recall,
The vows I have uttered in presence Divine.

Dear Jesus I look to Thee, *strength* now impart,
Thus sacred to hold what is wholly *Thine own*,
For *rain* were each pulse of my sinful weak heart,
If striving to serve Thee, *unaided, alone*.

ACCEPTANCE.

Accepted! ah me, that such bliss should be mine!
Accepted! oh God, that such grace should be Thine!
To have in thy favor a sinner like me,
Who brings for rebellion not even one plea;

Accepted! oh why was I worthy of this?
Nay, *Jesus*, so worthy, my righteousness is,
The dear Lamb who suffered what ne'er can be told,
That God might thus take me once more to His fold.

Accepted! oh nought did I do but *believe*,
And quickly He opened His arms to receive;
I knew that the Word would forever be sure,
I knew that Christ's blood was a passport secure;

And looking away from my folly and sin,
Save as it might burthen the cross where He'd been,
I trusted, nay, *felt* God would answer my prayer,
And grant me, so needy, His Fatherly care.

He smiled, oh so sweetly, and bade me draw near,
How could I, while list'ning, behold Him with fear?
That moment of peace shall I ever forget?
That bliss of acceptance it thrilleth me yet!

What honor to live for my Savior alone,
What blessing to feel He will call me His own!
Dear Jesus, may all I have laid at Thy feet,
In gratitude ever Thy mercy repeat.

Comfort for the Bereaved.

Let this be our consolation when we mourn over those who sleep in Jesus. It is not an enemy who hath done this. It is no frightful monster who has torn that dear one from our loving embrace. It was a brother's arms which received the departing spirit. He commits the important office to no inferior messenger, far less to an enemy. "I will come again, and receive you unto myself." Dying Stephen beheld him, when he said, "Lord Jesus, receive my spirit." So is it is Jesus! In that chamber of anxiety and tears, where the feeble tide of ebbing life is watched so tenderly, and all is being done that skill and kindness can suggest to delay the dreaded moment of separation, Jesus is saying, "It is I." In the darkness of the valley, the activity of love no longer holds back the flood-gates of grief, Jesus whispers. "It is I." At that sad funeral procession, each advancing step of which seems as though it were conveying the mourners to their own burial, Jesus—as at Nain—touches the bier, and says to the widow, the fatherless, the friendless, "It is I." At the open grave, where, with that dead body are laid in the earth so many living joys and hopes, Jesus—as at Bethany—stands among the mourners, and, while weeping with them, allays their sorrow, saying, "It is I." Yes, it is Jesus who has taken away the departed spirit to the full enjoyment of a love still tenderer than theirs, in a world where tears are never shed, and pain is never felt, and death is forever unknown!—*Newman Hall.*

Permanent Pastoral Connections.

It is often urged—and we reckon it would be difficult to detect a fallacy in the argument—that a pastor increases the ability to be useful in proportion as he becomes more and more acquainted with his people, and as their relations become established more and more as those of mutual confidence and love. Baxter had a useful experience on this subject, and his record of it is instructive. He had been blessed with great success in his ministry at Kidderminster, and in accounting for it, among other things, he says:

"Finally, it much furthered my success, that I staid still in this one place, near two years before the wars, and above fourteen years after; for he that removeth oft from place to place, may sow good seed in many places, but is not likely to see much fruit in any, unless some other skillful hand shall follow him to water it. It was a great advantage to me to have almost all the religious people of the place of my own instructing and informing; and that they were not formed into erroneous and factious principles before; and that I staid to see them grow up to some confirmedness and maturity."—*Life and Times, vol.* 1, p. 120.

From the Monthly Religious Magazine.

Sabbath Bells.

The chime of bells breaks softly on my ear.
Far over hill and dale their joyous notes
Are borne, upon the pinions of the breeze,
Wafting rich music to my restless soul.
They seem like breathings from the spirit-world,
Whispering of peace, and joy, and love divine;
Enkindling in my heart a holy calm,
A brief cessation from earth's troubled cares.
As on the bosom of the heaving earth
The genial dews descend, and with them bring
Refreshing moisture and awakening life,—
So in my heart your solemn chime, O Bells!
Dispels the dearth of doubt and discontent,
And kindles there devotion's holy flame.

MISCELLANEOUS.

The Buckland School.

For six successive winters Miss Lyon was engaged in teaching in Buckland or Ashfield, assisting Miss Grant at Derry or at Ipswich through the summers. That winter school was, in an important sense, the germ of the Mount Holyoke Seminary, and contributed to enlist public opinion in favor of Miss Lyon's later enterprise. In Buckland, where she spent the first two and the last two of the six winters, her school-room was a hall used for social religious meetings; and as the pupils increased the teachers used their own rooms for recitations. The first winter, the school numbered twenty-five, the last, nearly one hundred. The scholars of one winter were an advertisement for the next. Hiding herself in the shadow of her own loved hills, happy in her work, and seeking only to do it well, she and her assistant were often occupied with it twelve hours out of the twenty-four. Miss Hannah White aided her the very winter of the first: Miss Louisa Billings, now Mrs. Russel, of East Randolph, was the only other teacher regularly employed in the school; but the more advanced pupils often acted as monitors, when their services were needed.

The school was moderate in its expenses; the families near by, sensible of its advantages, made every effort to board the pupils, one family receiving twelve, and another fourteen. The friends of the school opened their houses, not to make a living, but to accommodate the young women, who were expected to wait on themselves as much as they could without hindering the work of the family. They either did their own washing, or sent it home. Tuition was three dollars per quarter, and board from one dollar to one dollar twenty-five cents per week. This school becoming the resort of many who had been, or expected to be, teachers, and Miss Lyon aiming to fit them for their work, reading, writing, spelling, mental and written arithmetic, geography, English grammar, and the Scriptures were made leading studies. Herself a pattern teacher in them all, she showed every pupil how to teach. After the first winter, she introduced one or two higher branches, varying the choice so as to meet the wants and wishes of the former pupils. The celebrity of the school in that region was such, that to have attended it one or more winters became a letter of recommendation to a candidate for teaching. If she had the imitativeness, tact, or talent to make her scholars do as well as she had been made to do, she was sure to be employed and to be wanted in the same district the next year. Though the word had not then found its way thither, it was, to all intents and purposes, a *normal* school.

The religious character of the Buckland school, more than anything else, drew the hearts of the good people toward it. Daughters who went thither thoughtless, and bent on pleasure, returned home serious, and bent on doing good. The gentle influences of Heaven falling on the school, its members were turned from the path of sin and death to that of holiness and life, till, to the churches in the vicinity, it became a consecrated spot. In many a working-man's house, at many a family-altar, that school was remembered with earnest prayer and with pious gratitude. The absent daughter and her youthful companions were prayed for together, with hope and trust that there they might learn the way of life. Ministers in the sanctuary, when they prayed for colleges, did not forge the school at Buckland. Pastors and people alike felt that *there* education was truly a handmaid to religion.

It has already been seen that after Miss Grant removed from Derry to Ipswich she kept her school open through the year, and conferred with Miss Lyon with reference to uniting their labors for winters as well as summers. Miss Lyon was nearly a year considering the questions, Where can I do the greatest good? Where am I called to serve my Lord and Master? At Buckland and Ashfield, she was surrounded by sensible and efficient young women, who looked to her with filial confidence and respect, and who, in most cases, could not command the means to go to the more distant and more expensive school at Ipswich. By them she seemed to be able to take hold of society as of a sheet knit by its four corners, and raise it towards heaven. For them she had given up all elegant leisure and hours of literary recreation. Many of them she had pointed to the cross of Christ, and been the instrument of opening to them, in the certain future, the gate of heaven, the entrance to his presence. Her spiritual children, her sisters in Christ, as they were, could she leave them to be guided by other and unknown hands?

She was also in the midst of a community who appreciated her worth. Enough was subscribed by the friends of female education in that region to erect a suitable building for the permanent accommodation of the school. The Franklin Association of Ministers passed resolves, requesting her to continue in that part of the State. Dr. Packard, of Shelburne, and others, personally urged her to continue with them.—*Memoir of Mary Lyon.*

Eloquence of Kossuth.

It is not the noise of words, or the beauty of flowers, but the eloquence of thought that gives him power over the many. Kossuth, the great Hungarian, possesses, in an eminent degree, the faculty of rousing the human mind, and touching the human heart. On a recent occasion, in England, after giving a thrilling account of some of the incidents that took place during the struggle for independence in Hungary, he paused for a few minutes, apparently overcome by feeling and memory; and on resuming, "Pardon my emotions," said he, with a sublime solemnity; "the shadows of your martyrs passed before my eyes: I heard the millions of my native land once more shouting, Liberty or Death!" Than this, says the London *Sun*, we know nothing more touchingly beautiful in the whole range of oratory. And it has been in language thus eloquent and persuasive, that Kossuth has opened his heart to his sympathizers in England, speaking to them in words of burning eloquence, though with the accent and pronunciation of a foreigner.

Another London paper says of the same speech: "He spoke prose poetry of the Psalmist order: he uttered profound political truths. He awoke in the breasts of his hearers the yearning to help, with arms or voice, with life or death, the cause of his native land. He touched the fountains of tears by deep pathos of expression; and beneath the fierce lightnings of his powerful antagonists, and below his own glorious imagination, there ran that profound sentiment of the nothingness of the transitory which characterizes all the orations of Kossuth."

The Gold Sovereign.

The story of the gold sovereign, related to me by Judge N., a gentleman of wealth and influence in western New York, is well worth repeating—not for artificial interest which it does not contain—but for the admirable lesson it conveys to young persons commencing life.

I regret that I am unable to reproduce the spirit and humor with which the inimitable judge graced his simple story; but I will do my best to remember his own words.

When I was only eight years old, said Judge N., my father and my mother being poor, with half a dozen children better than myself to take care of, I was given to a farmer in the town of F., who designed making a plow-boy of me, and keeping me in his service until I was of age.

Well, I had not a very gay time in Deacon Webb's service; for although he was an honest deacon, and a tolerably kind man in his family, he believed in making boys work, and understood how to avoid spoiling them by indulgence.

So I had plenty of work to do, and an abundant lack of indulgences to enjoy. It was consequently a great treat for me to get the enormous sum of one or two pennies into my possession, by any sort of good fortune—a circumstance of such rare occurrence, that at the age of eleven I had learned to regard money as a blessing bestowed by Providence only on a favored few.

Well, I had lived with Deacon Webb three years before I knew the color of any coin except vile copper. By an accident I learned the color of gold. That is the story I am going to tell you.

One Saturday night Mr. Webb sent me to the village store on some errand; and on returning home, just at about dusk, my attention was attracted by a little brown package, lying on the road side.

I picked it up to examine its contents, without the least suspicion of the treasure within. Indeed, it was so light, and the volume of brown paper appeared so large, that I undoubtedly suspected that I was the victim of an April fool, although it was the month of June. I tore open the folds of the paper, however; and discerning nothing, I was on the point of throwing it into the ditch, when something dropped out of it and fell with a ringing sound upon a stone.

I looked at it in astonishment. It was yellow, round, glittering, too bright and too small for a penny. I felt of it, I squeezed it in my fingers, I spelled out the inscriptions; then something whispered to me that it was a gold coin of incalculable value, and that if I did not wish to lose it, I had better pocket it as soon as possible.

Trembling with excitement, I put the coin in my pocket. But it would not stay there. Every two minutes I had to take it out and look at it. But whenever I met somebody, I was careful to put it out of sight. Somehow, I felt a guilty dread of finding an owner to the coin. Provided I found none, I thought it was honestly mine, by right of discovery; and I comforted myself with the sophistry that it was not my business to go about the streets crying, "Who's lost?"

I went home with the gold in my pocket. I would not have had the deacon's folks know what I had found for the world. I was sorely troubled with the fear of losing my vast and incalculable treasure. This was not all. It seemed to me that I had betrayed my secret. I could not look at anybody with an honest eye.

These troubles kept me awake half the night, and projects for securing my treasure by a safe investment the other half. On the following morning I was feverish and nervous. When Deacon Webb, at the breakfast table, said,

"William!"

I started and trembled, thinking the next words would be—

"Where is that piece of gold you have found and wickedly concealed to keep it from the rightful owner?"

But he only said,

"I want you to go to Mr. Baldwin's this morning, and ask him if he can come and work for me to-day and to-morrow."

I felt immensely relieved. I left the house and got out of sight as soon as possible. Then once more I took the coin out of my pocket, and feasted on its beauty. Yet I was unhappy. Consciousness of wrong troubled me, and I almost wished I had not found the sovereign. Would I not be called a thief, if discovered? I asked myself. Was it not as wrong to conceal what I had found as to take the same amount originally from the owner's pocket? Was not he defrauded the same?

But then I said to myself—

Why, if I don't know who the loser is, how can I give him his money? It is only because I am afraid Deacon Webb will take it away from me, that I conceal it; that's all. I would not *steal* gold; and if the loser should ask me for it, I would give it to him. I apologized thus to myself all the way to Mr. Baldwin's house, but after all, it wouldn't do. The gold was like a heavy stone, bound to my heart. It was a sort of unhappy charm, which gave an evil spirit power to torment me. And I could not help thinking that I was not half so well pleased with my immense riches as I had been with a rusty copper which I had found some weeks before. Nobody claimed the penny, although I kept my good fortune no secret; and I had been happy as a king, or as a king is commonly supposed to be.

Mr. Baldwin was not at home, and I returned to the deacon's house. I saw Mr. Wardley's horse standing at the gate, and I was terribly frightened. Mr. Wardley was a constable, and I thought he had come to take me to jail. So I hid in the garden until he went away. By that time reason began to prevail over cowardice, and I made my appearance at the house. The deacon looked angrily at me.

Now, thought I, feeling faint, he's going to accuse me of finding the gold.

But he only scolded me for being so long about my errand. I never received a reprimand so willingly. His severe words sounded sweet, I had expected something so much more terrible.

I worked all day with the gold in my pocket. I wonder Deacon Webb did not suspect something. I stopped so often to see if the gold was really there: for much as the possession of it troubled me, the fear of losing it troubled me scarcely less. I was miserable. I wished a hundred times I had not found the gold. I felt that it would be a relief to lay it down on the roadside: again I wrapped it in brown paper, just as I had found it. I wondered if ill-got wealth made everybody so miserable.

At night I was sent again to Mr. Baldwin's, and having found him, obtained his promise to work at Deacon Webb's on the following day.

It was dark when I went home, and I was afraid of robbers. I never felt so cowardly in my life. It seemed to me that anybody could rob me with a clear conscience, because my treasure was not mine. I got home, and went trembling to bed.

Mr. Baldwin came early to breakfast with us. I should tell you something about him. He was an honest, poor man, who supported a large family by hard work. Everybody liked him, he was so industrious and faithful: and besides making good wages for his labor, he often got presents of meal and flour from those who employed him.

Well, at the breakfast table, after Deacon Webb had asked the blessing, and given Baldwin a piece of pork, so that he might eat and go to work as soon as possible, something was said about the 'news.'

"I suppose you have heard about my misfortune," said Mr. Baldwin.

"Your misfortune!"

"Yes."

"Why, what has happened to you?" asked the deacon.

"I thought every body had heard of it," replied Baldwin. "You see, the other night when Mr. Woodly paid me, he gave me a gold piece."

I started, and felt the blood forsake my cheeks.—All eyes were fixed upon Baldwin, however, so my trouble was not observed.

"A sovereign," said Baldwin, "the first one I ever had in my life: and it seemed to me that if I should put it in my pocket, like a cent or a half-dollar, I should lose it. So, like a goose, I wrapped it in a piece of paper, and stowed it in my coat pocket, where I thought it was safe. I never did a more foolish thing. I must have lost the coin taking out my handkerchief: and the paper would prevent its making any noise as it fell. I discovered my loss when I got home, and went back to look for it; but somebody must have picked it up."

"Who could be so dishonest as to keep it?" asked the deacon.

I felt like sinking through the floor.

"I don't know," replied the poor man, shaking his head sadly; "he's welcome to it, whoever he is; and I hope his conscience won't trouble him more than the money is worth: though Heaven knows I want my honest earnings."

This was too much for me. The allusion to my conscience brought the gold out of my pocket. I resolved to make a clean breast of it, and be honest in spite of poverty and shame. So I held the gold in my trembling hand, and said—

"Is *this* yours, Mr. Baldwin?"

My voice was so faint that he did not hear me. So I repeated my question in a more courageous tone. All eyes were turned upon me in astonishment; and the deacon demanded where and when I had found the gold.

I burst into tears, and confessed everything. I expected the deacon would whip me to death. But he patted my head, and said more kindly than was his wont—

"Don't cry about it, William. You are an honest boy, if you did come near falling into temptation. Always be honest, my son; and if you do not grow rich, you will be happy with a clear conscience."

But I cried still—for joy. I laughed, too, the deacon had so touched my heart. Of what a load was I relieved! I felt then that honesty was the best policy.

As for Baldwin, he declared that I should have half the money, for finding it: but I wished to keep clear of the troublesome stuff for a time, and I would not touch his offer: and I never regretted it, boy as I was.

Well, I was the deacon's favorite after this. He was very kind to me, and trusted me in everything. I was careful not to deceive him: I preserved the strictest candor and good faith: and *that* has made me what I am. When he died, he willed me five hundred dollars, with which I came here and bought new lands, which are now worth a great many sovereigns. But this has nothing to do with my story. That is told: and all I have to add is, I have never regretted clearing my conscience of poor Job Baldwin's sovereign.

The Mississippi.

BY LADY EMMELINE STUART WORTLEY.

I am now at New Orleans. We have had a most successful and enchanting tour, and our late voyage I found extremely interesting.

I have been most agreeably disappointed with the Mississippi, which has, in general, the reputation of being monotonous and wearisome. From its usually flat banks, and long lines of almost interminable, dense, unvarying forests. I am, on the contrary, quite delighted with it, and watched and gazed on it, day after day and hour after hour, with ever newly-kindling interest and admiration. These very forests themselves were to me sources of ever fresh wonder: and the mighty current of that marvelous river, sweeping on like the flow of unpausing Time, carrying all before it, I thought sublimity itself.

That the banks are flat for hundreds and hundreds of miles, I own: but those forests are so grand, so boundless—the breadth of that astounding river is so imposing—its bends and curves so glorious and beautiful—that I could not find it at all monotonous. And then its islands, creeks, bays, branches and reaches, are so numerous and interesting, and its many magnificent tributaries are so diversified and so splendid, that it did not seem to me in the least degree wearisome or dull.

Besides these, there is the busy hum of life at various places on the shores. The landing-places, wharves, the plantations (toward the south), the rising and risen villages and towns, the scattered huts of the wood-cutters, the long rows of slaves' habitations (called "quarters") and all the openings—the clearings in the old mighty woods, where the settlers' cottages are cheerfully sending up their blue smoke to the sky, the germs, probably, of future mighty cities—and then those innumerable flat-boats and rafts with small hamlets of houses on them, some wearing the look of a little nautical village, and all kinds of strange craft, from the "cruiser" and rudest, that almost look as if the "snags" and "sawyers" had determined to join company, and had linked themselves by some natural process together—to the magnificent steamer "Autocrat"—one of those "floating steam-palaces," which look really like some of the wondrous fleeting creations one sees every now and then in the clouds. This "Autocrat," they say, is the largest steamer on the Mississippi, and is about four hundred feet long, and gorgeous as an enchanted castle inside. The one we came in to this place was nearly that length, and decorated with costly magnificence. And then there are the poor trees, twisting and twirling, and tossing about in the rapid stream (sometimes roots uppermost), which form the dreaded "snags" and "sawyers" of the Mississippi voyagers; and the large white flights of birds that frequently make the air alive with their myriads of hurrying wings, sometimes looking like the moving folds of gigantic serpents.

How, then, can those stirring and wondrous scenes be insipid? They are certainly not; and I think any one who can find it monotonous and tiresome (unless they had pictured to themselves a totally different scene, and expected a sort of exaggerated Rhine, or magnified blue Guadalquivir), must be somewhat devoid of heart, mind, and imagination, and especially the first time that one streams down it. I can imagine it might become a little tedious, a little wearisome or so, the one-and-twentieth time or thereabouts; but the first time! I cannot comprehend it. No! the first time it is all change, wonder, novelty, matter for speculation and food for reflection, an object of ceaseless interest, and of ever-recurring astonishment and admiration. We saw it under a vast variety of aspects and changes of climate, and even seasons; and often did its whole appearance seem altered. The captain of one of the steamboats observed to me, the other day, that after long years spent in navigating that wondrous river, he could truly say that he "had never seen it in any two voyages alike." There are so many different "stages" of water—the banks are so perpetually changing, the sand-bars are so incessantly shifting their position, besides other alterations, that I could indeed readily believe him.

I have seen it up in the north-west, amid snow, hail, ice, rain, and clouds, and storm, and in the burning sunshine of the south, and under its clear and unshadowed skies, by night and by day, in the gale and in the calm, flowing through its almost interminable mighty wilderness of forest in solitary grandeur, or watering a thousand teeming plantations with its turbid swelling waves, receiving its splendid tributaries (the Ohio, Arkansas river, &c.), as if they were so many dew-drops, and sweeping on as if with a magnificent unconcern and disdainful indifference, apparently wholly unaltered and unaffected by these immense and majestic accessories to its might and greatness.

The breadth of this ever broad river is scarcely visibly changed, though the depth is of course very often greatly increased, as stream after stream rolls into its great waters. In the very absence of change here, is there not something sublime? In every way it is unlike every other river I ever saw, and appears to be a sort of molten flowing world in itself.

Lady Emmeline Stuart Wortley.

She seems to be one of those who love traveling for its own sake; and we can hardly imagine her sitting down contentedly at home, feeling that she has seen all of the world that she wished. Evidently a nomad by nature, if not by birth, the roving tastes associated with the name of Wortley seem to be part and parcel of the being which she bears it by marriage, and not by inheritance. The annoyances of traveling seem to make no impression on her mind, or if they do, she is careful to conceal it, and takes no advantage of the Englishman's privilege of grumbling. To her, everything is *couleur de rose*; and we Yankees could hardly have failed to fall in love with ourselves, only from reading her description of us, had we not done so long since.

After some weeks passed in Massachusetts and New York, she exclaims:

"The more I see of American society, the more I like it. In general, I should say, they are a peculiarly sensitive people, and yet very forbearing and not easily offended. They are generally accused of being conceited. I can only say, as far as I have seen, their candor appears to be far more remarkable than their conceit. Indeed, I have perpetually found them volunteer remarks on what they consider defects in their manners and customs with the greatest possible good humor and ingenuousness. Nay, I have sometimes, in common honesty, found myself compelled to take their part against themselves. In traveling, their courtesy, their good temper, their obligingness, their utter unselfishness are beyond all praise."—p. 72.

Again, towards the close of her journey, after seeing him in every position from Boston to Panama, she says:

"But such is the American: while he will affront with the utmost carelessness all kinds of hardships, dangers and privations, and display under the most appalling circumstances the firmest presence of mind—as Mr. Lake Lake Brooks has proved, he is never seen fear,' and could not understand what it meant—his noble feelings will thrill at a tale of the sorrow of others, and his heroism fails him when some affecting incident appeals to his unselfish and generous nature. If the true touch-stone of heroism lives anywhere it is in the American; *if* the gem of chivalry is *not* past—though Burke declared it was, in the Old World of Europe—if, in short, chivalry still exists on earth, it is in the great and mighty West. I think I see a satirical smile on the reader's lips, adding, '